The

COMMONWEAL

A Weekly Review of Literature the Arts and Public Affairs

FOUNDED BY MICHAEL WILLIAMS

Editors:

PHILIP BURNHAM EDWARD SKILLIN, JR.

HARRY LORIN BINSSE, *Managing Editor*

MICHAEL WILLIAMS, *Special Editor*

JOHN BRUBAKER, *Advertising Manager*

VOLUME XXVIII *July* 15, 1938 NUMBER 12

CONTENTS

WEEK BY WEEK		309
SEIZE AMERICA FIRST (*Cartoon*)		311
A PATRISTIC PEDAGOGY	*Francis X. Murphy*	313
PLAINT OF A CATHOLIC MOTHER	*Anonymous*	315
HARD-BOILED INNOCENTS	*Joseph A. Breig*	317
THE OTHER SHORE (*Verse*)	*Dorothy Cowles Pinkney*	318
MANHEIM OF THE RED-ROSE RENT	*Marion L. Grubb*	319
THE NEW WAGES-HOURS LAW	*R. A. McGowan*	321
OVER THE PATHS TRIMPHANTLY (*Verse*)	*Albert Clements*	323
VIEWS AND REVIEWS	*Michael Williams*	323
COMMUNICATIONS		324
POINTS AND LINES		327
THE STAGE	*Grenville Vernon*	329
THE SCREEN	*Philip T. Hartung*	329
BOOKS OF THE DAY		330
THE INNER FORUM		334

THE COMMONWEAL is indexed in the *Reader's Guide, Catholic Periodical Index* and *Catholic Bookman.*

Commonweal Publishing Co., Inc., 386 Fourth Avenue, New York
Annual Subscriptions: U. S. and Canada: $5.00, Foreign: $6.00,

Week by Week

THE COMMUNIST party, with its new line of "twentieth-century democracy," has been brilliantly publicized during the recent most patriotic season of the year. Stanley High gave a long explanation of the party workings to the *Saturday Evening Post*. Earl Browder himself told the ins and outs to the McNaboe Committee in New York. The record really seems fairly clear and the immense problem now is how to deal with a known danger. The Trojan Horse technique is not particularly subtle. Mr. Browder tells us of his purpose to inculcate Communist mentality wherever possible: "Our newspapers and literature penetrate almost everywhere in America." So also, of course, do crusading party members. The sincerity of Mr. Browder's testimony was most questionable when he disclaimed the purpose of the party to control unions and particularly the CIO. The Communists are apparently happy to support the civil liberties of a democratic régime which permits them to build for the "far, far distant future." Their theory of violence is apparently quite genuine: that it is not the Communist proletariat which would cause the violence when the change to socialism should come, but a reactionary minority violently defending their privileges, eliminated by the new régime. The Communist party of the United States is certainly and admittedly linked with the International and thus to Russia, but no relationship could be more complex.

The Soft Answer

THE PARTY here, tiny and impotent as it compares to the Russian party, must still be treated by its greater partner with care and consideration, for America is most important in the international realm of power politics, and the American Communist party is an important means by which Russia might influence American foreign policy. If the American party should go into schism or enmity, Russia would be crippled in dealing with the greatest capitalist nation. One of the most interesting views expressed by Mr. Browder was that the United States will be "one of the last to adopt Communism." Marx thought that the more mature a country's system of democracy and capitalism, the more imminent its revolution. Now the American secretary feels that the high democratic-capitalist development impedes the coming of The Day. Perhaps, if the country manages to develop its economy and its democracy still more, the Trojan Horse will remain only as an empty monument to troubled times.

The Teachers Meet

IT IS manifestly impossible to evaluate in any detail the transactions of the recent convention of the National Educational Association. A bare listing of the main speakers and the leading topics of discussion is enough to bring on the whirling sensations which precede prolonged mental indigestion. Probably the local points of interest and significance were the manifest conviction that, in the words of the *Herald Tribune*, the school must, in general, take over from "the failing hands of government, business, church and home"; the endorsement of the Harrison-Thomas-Fletcher bill, which asks for federal aid for schools to the tune of nearly a billion by 1944; and the resolution to continue cooperating with the American Legion in general educational matters pertaining to the various communities throughout the country. The first of these is important as defining a tendency of the utmost gravity, which has developed almost inevitably, and for which no present cure is in sight: the tendency of the school to supplant other agencies, and especially the home, thus progressively weakening those agencies instead of merely

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

supplementing them. That this tendency is deliberately fostered by some educators, is true; but it originated in the economic and sociological maladjustments which have been too much a part of our national life, and it will continue until truer justice, aided by a highly conscious program of parent education, readjusts the balance of educational authority once more.

THE DEMAND for large-scale federal help is not new nor, in view of the fact that the President's address to the convention endorsed the principle of such help, is it remarkable. There may be some significance in the rejection of the idea of federal control, but only as this reflects a pious wish. Manifestly, the federal government will not give out $855,500,000 without demanding a *quid* for such a substantial *quo*. However, as deep an objection to such aid is based on another consideration: that, questions of impoverished schools aside, there is no limit to what educators think should be spent on education. Mr. Mencken said this grimly, with accompanying statistics, years ago; and since then the bill has been steadily mounting. The third point mentioned above received by all odds the most attention in the public press, because of the Legion's quarrel with Professors Gellerman and Counts. The former, it will be recalled, under the direction of the latter, prepared a doctorate thesis on the alleged Fascist tendencies of the Legion, and released it on the eve of the convention. It was not at first evident that National Commander Doherty was acting with propriety when he asked to be heard in defense; but the tone of other speeches delivered made his request no more than just. In saying this, we take no side in the argument precipitated by Dr. Gellerman's thesis. The Legion is not Fascist, of course, and Professor Gellerman seems to be somewhat less than wholly disinterested; but a pressure group which has not hesitated to use political power, and which has not been severely impartial regarding human rights, must expect to be criticized, even unjustly criticized, and must take care of its own defense. It is a little bewildering to read that, after cheering Dr. Goodwin Watson of Teachers College, for his speech decrying "plutocracy" and "reaction" pretty much everywhere in America, extolling the Soviet effort and advocating public ownership of newspapers and the radio—after all this, the delegates also applauded Mr. Doherty and gave the admittedly conservative Legion their official endorsement. But such catholicity of enthusiasm is probably healthier than the opposite extreme. The truth is, we believe, that the teaching group as a whole *acts* in conformity with the local ideas and cautions which constitute its background, however much it may throw its cap over the ideological windmill.

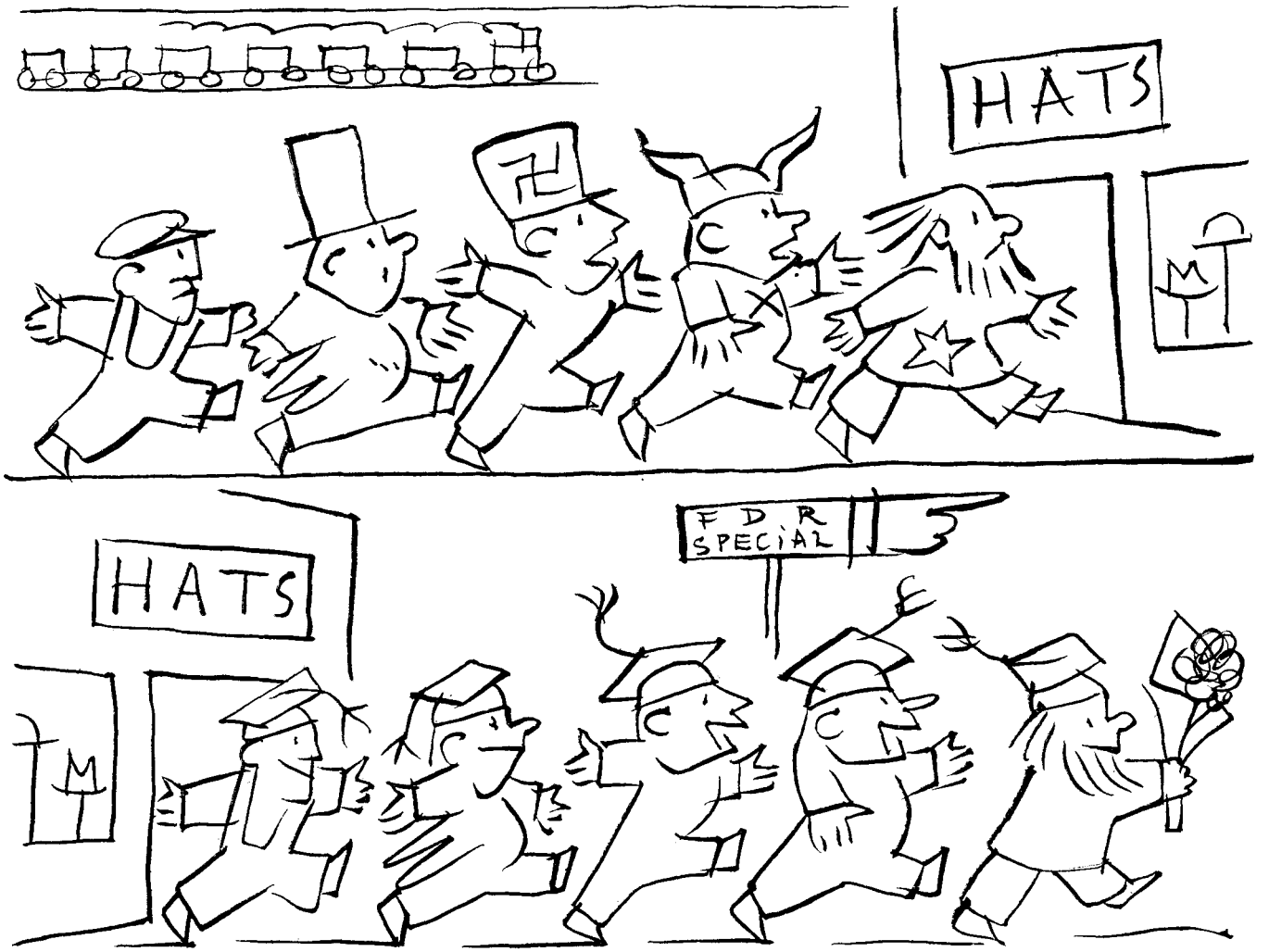
The Church in America and Dictatorship

ADDRESSES similar to those of Archbishops Mooney and Mitty in defense of American ideals of democracy should go a long way to dispel the current misapprehension that the Church is pro-fascist. At the commencement exercises of Notre Dame College, Belmont, California, the Archbishop of San Francisco stated, "We can have no part, as American citizens, with Communism or Nazism or Fascism. They are totally antagonistic to our American point of view, and it is part of our obligation to see that the younger generation is amply grounded in the fundamental principles of Americanism." The causes of the pro-fascist misapprehension are many and not the least of them is the fascist-communist dichotomy zealously fostered by the partizans of present-day dictatorships. Since the Church is avowedly anti-communist it must therefore be pro-fascist. No place is left for a *tertium quid*. Of course, neither in doctrine or in practise is the Church constrained to foster any one form of secular government. Any government which in the course of human events provides reasonably well for the common good is acceptable to the Church, and in the course of human events such a government can assume many forms all the way from an extreme laissez-faire democracy to absolute monarchy. Should we hazard a guess regarding the policy of an American dictatorship toward the Church and follow the reasoning commonly applied abroad, then it would seem that dark days must come upon the Church if "it happens here," since ours is a predominantly non-Catholic country and the Church must constitute a compact minority that would inevitably resist the encroachment of the State upon the rights of individuals and various social institutions. American Catholics could have little to gain from a dictatorship here, and in many countries Catholics would gain much from a form of demecracy paralleling our own.

Basing Points

THE IMPURITY of the market, the fact that the cost of products to the consumer is not determined by simple competition, with production costs and quality the effective factors, was dramatically demonstrated by new pricing in the steel industry. There was a time when the country was fighting against "Pittsburgh plus" which made the consumer pay the theoretic cost of shipment of steel from Pittsburgh no matter where the steel was actually produced. In 1924, eight basing points besides Pittsburgh were set up by the industry in eastern United States, but the cost of steel in even those cities was from $1 to $4 a ton above the Pittsburgh f.o.b. price. Prices elsewhere were based on the prices in those cities with transportation

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



Seize America First

added. Now two more basing points have been added and the differential from the Pittsburgh price has been eliminated in all but three cases. This makes the cut of $4 a ton in steel prices at Pittsburgh range up to $9 a ton in some other places. This development in business administration clearly affects different regions differently, and it is expected that the Southeast will be most benefited since the $3 differential at Birmingham has been eliminated. It appears that competition has been made freer and the monopolistic character of the steel industry reduced, but it is also true that specific companies will have more trouble competing with the big companies in areas outside their own more restricted territories, and the consumer will have to depend much more upon the nearest producer. Whether or not the recent changes and reduction in steel prices will result in less income for the industry and a drive for lower wages will be determined by the course of business in the next few weeks. Big Steel has certainly started an experiment in price-cuts-for-prosperity.

Collaboration toward Peace

THE MOST definite step toward "appeasement" in Europe in recent months is the acceptance in London of the international plan to withdraw at least 20,000 foreign fighters from Spain by all twenty-six nation members of the Non-Intervention Committee. Foreseen delays are expected to prevent any actual troop withdrawals before fall, but the carrying out of the measures involved should ultimately tend to localize, if not cut short, the continuation of hostilities. The fact that France, Britain, Italy and Germany immediately paid down more than $60,000 apiece for preliminary expenses appears highly significant. All in all, the census of the foreign troops, the transport of thousands to the sea and their repatriation or transfer to new homes is an extensive undertaking, and the agreement to inaugurate it is no small achievement for governments of such conflicting ambitions and ideals. If successfully carried out it may prove to be the first of a series of steps that will end the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tragic Spanish conflict and on a wider scale set a useful precedent for settling international disputes in these days when conflicting ideologies have so gravely aggravated the tensions bound to develop from the pursuit of national ambitions.

BUT IT is unwise to underestimate the limitations involved in this new international agreement, which is first of all a victory for the Chamberlain program of "realistic" dealing with the dictators of Germany and Italy. This policy has been severely attacked at home by the followers of Anthony Eden and by the Laborites, particularly at a time when so many British ships were being sunk in Spanish waters. There is some question whether this and other agreements with the "axis" powers may not be capitulation rather than victorious diplomatic achievement. And the Soviets have more than once blocked the conclusion of this agreement, which the other powers desired so keenly that they secured its conclusion without much assurance that Russia would contribute her share to the considerable expenses involved. It is also possible that war will be over before fall. The withdrawal of 10,000 men from the forces of the side which has the smaller number of foreign "volunteers" will weaken it more than the cutting down of the opposing forces by even greater numbers. Repatriation is much less of a problem than that of finding new homes for the real volunteers, who by their participation in the Spanish Civil War against the side assisted by their native land have forfeited whatever chance they had of living at home under the present national régimes. And unless these "token withdrawals" are only a first step, they cannot by themselves hasten the end of Spanish hostilities and the inauguration of constructive steps toward a lasting European peace.

WHILE raging riots were causing fresh despair over England's Near Eastern problem in Palestine, England's ally, France, was having diplomatic success further north. The Sanjak of Alexandretta at the northeast corner of the eastern Mediterranean has been managed since the war by France as part of Syria. Forty percent of its population, however, is Turkish and the friction between the Syrian Nationalists and the Turks resulted in demands by the Turkish government. A constitutional assembly had been called for August to determine the status of the Sanjak. Now the problem has been regulated as part of a general treaty of friendship between Turkey and France. There will be a plebiscite to determine whether Alexandretta will become an autonomous Moslem state or remain in the Syro-Lebanese federation. In any case, the French and Turkish will follow out a military agreement whereby the district will be garrisoned by an equal number of Turkish and French soldiers. Turkey abandons territorial claims on the Sanjak and France recognizes the special situation of Turkish nationals there. It is expected that Syria will enter the friendship treaties within six months. The French foreign minister says the treaty "will consolidate the present balance in the Eastern Mediterranean." Thus some of the World War settlements in the Near East are being revised without war. Thus, also, is France strengthened for activity in the West, and the eastern swing of the axis is regulated. The Dardanelles are militarized, but are now expected to be friendly waters for France and her ally, Russia. The sphere of French hegemony is perhaps reduced by diplomacy, but that old-fashioned diplomacy does not appear altogether sterile.

Border Diplomacy

RECENTLY there was some public deprecation of "Alice in Wonderland" as a vehicle of sadism. Now Dr. Stuart Rice, of the United States Central Statistical Board, even more publicly deprecates the vogue of Walt Disney's "Snow White and the Seven Dwarfs" as a symptom of humanity's wish to escape from the gloom of present-day reality. Dr. Rice has just told the American Association for the Advancement of Science that the race seeks such fantasies as a relief from "fear of universal warfare and the general breakdown of social institutions." If this is true, it may not show what Dr. Rice believes it shows—it may merely prove that the race has still a good deal of sturdy common sense. The escape mechanism, like the inferiority complex, has most unfairly become a bogey in common thinking; whereas, rightly viewed, both have been of inestimable value. The sense of inferiority is a potent stimulus to achievement; the escape mechanism is one of nature's finest devices for preserving health and sanity. That it is subject to abuse is surely no argument against it. Just as the body is better, in tone and energy, for an occasional burst of conviviality, an occasional departure from even the most salutary health regimen, so the mind too must have its holiday. No need, indeed, is better understood by the common intuition, or more richly provided for in human traditions. What are the offerings of the arts, in one aspect, but a glorious "escape"? What are sports? What was the immortal part of the old mythologies but an effort to escape from nature, as well as to explain her? In view of the depth which this root strikes in our nature, and its omnipresence throughout our civilization, it is "a little particular" of Dr. Rice to single out "Snow White." He is doubtless alarmed by what might be considered her abnormally large audience. But he has forgotten to

The Doctor Is Wrong

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

allow for a simple fact. The millions of applauders do not indicate any sudden, abnormal deliquescence of morale. Even allowing full meed of praise to the Disney genius, they are the result of "Snow White's" being shown upon the screen, which brings it before great numbers. Humanity can still take its fairy tales or leave them alone.

The Evian Parley

IT IS difficult to foresee the outcome of the refugee conference of thirty-two nations convoked by President Roosevelt, which has just opened on the French shores of Lake Geneva. Ostensibly called to work out some solution of the problem of existence for thousands of refugees from Germany and Austria, it might conceivably expand its considerations to the persecuted of other European countries. A number of factors will play an important part. There is the desire of some of the delegates to gain some sort of moral victory at the expense of the "undemocratic" nations who were not invited, particularly against Hitler Germany. Then there is the question of offering haven to any considerable number of refugees at a time when one's own countrymen are having hard sledding—and the American delegates must be particularly conscious of this. And there are the hundred and one personal and peculiarly national problems which are sure to arise when official delegates from so many different countries come together to discuss specific proposals. But the Evian parley has in its hands the fate of thousands of helpless human beings—men, women and children. It is to be devoutly hoped that the delegates will grow so conscious of their responsibilities and their opportunity that they will iron out disputes and enable their fellow creatures to begin life anew under livable conditions. The willingness of the American delegates to shoulder responsibility can exert great influence on the parley's eventual success.

A Patristic Pedagogy

By FRANCIS X. MURPHY

"SO LET her mind be formed as befits a temple of God. Let her learn to say or listen to nothing, but that which pertains to the fear of the Lord, and while her tongue is still tender let it be imbued with sweet psalms. Give her blocks of ivory or wood on which are carved the letters of the alphabet and have her learn their names. So that when she plays with them, her play shall be in the manner of learning. Teach her not only the names of the letters in order, which it would be well to have her recite, but also mix up the blocks, the first with the last and the last with the first, so that she can recognize them not merely by rote and sound, but by sight. And when she first takes the pencil in her clumsy hand, either have someone guide her hand with his, or let the letters be engraved on the slate, and have her thus follow them. Teach her to join syllables together, and something quite pleasing to one of her age, let her be urged on with little rewards.

"She should have companions in her learning whom she may emulate: so that when someone praises them, she may feel a slight envy. She shouldn't be scolded if she is slow, but let her acumen be excited with praise, so that she may rejoice to have done well, and sorrow when she does not do so well. But above all, take care lest she develop a hatred against studies, lest a dislike of learning, begotten in infancy, pass on, beyond her early years."

A glance at the opening sentences of this quotation with its mention of "mind" and the "fear of the Lord" is sufficient guarantee that it is not an excerpt from the latest manual of child psychology emanating from one of our state universities. Yet, there are vague echoes in it of the "original" discoveries of our own child-psychologists. There is mention of learning as "play"; there is a side-tracking of brow-beating in its pedagogy; and there is an even vaguer reference to the abolition of inhibitions. Yet, the whole somehow smacks of that "obscurantist" philosophy of education propounded by the Catholic Church.

And well it may, for it is an excerpt from a letter of Saint Jerome, humanist and Doctor of the Church, to a young mother on the education of her daughter, aged three or four. It was written when Jerome was over fifty and already the vigorous scholar and revered master of a far-famed monastery at Bethlehem. But it is a startling confirmation of two contentions, daily gaining wider acceptance. The first is a cynical quip by a modern neo-pagan, which Jerome, of all men, would have thoroughly appreciated: "Modern psychology," comments Bertrand Russell, "consists in the discovery by the professors of what everybody has always known." And the second is a fact of much greater significance and more vital consequence, namely, that the Catholic Church has a tradition of education that is traceable back to her very first days, and which has ever remained essentially productive and sane, despite the wild aberration of the world round about her.

Of course, Saint Jerome is at war fundamentally with modern behaviorist philosophies in that his basic tenet is supernatural, looking upon the child as a free-willed composite of body and soul with an eternal destiny, and not merely an organism with "stimulus-response bonds," destined to become socially efficient in a democracy. He does recognize the fact that the child is an organism: but he knows that the organism is only part of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the child, and that there is a soul informing and presiding over that organism. He recognizes the fact that the child possesses "s-r bonds" but he knows that their proper functions are secondary, that habits are to be formed through them, and in conjunction with the child's free will. And as for becoming socially efficient in a democracy, he knows that a child brought up with the consciousness that it is a temple of the Holy Ghost will be an efficient member of any society.

But as for modern psychological theories and empiric discoveries, he shows a surprising familiarity with a good deal of our "progressive" pedagogics. For instance, he lays particular emphasis on the "learning by doing" method. He wants the young tot to learn both Latin (her native tongue) and Greek (the language of culture of her day) at her mother's knee. And he insists on having her diction perfect from the very start, mainly by keeping her out of earshot of the uncouth. "Since," he admonishes, "the very sounds of words betrays one's origins [*aliter de erudito, aliter de rustico*] you must take great care that she be not betrayed into the use of slang and the blandishments of frivolous wenches." He would have her "play" at the distaff and learn the processes of wool and cloth making (eminently social virtues in togaed Rome) mainly by imitating her elders. He is heartily in favor of having *fay ce que vouldras* — the "do-as-you-wish" charter of independence for childhood — inscribed upon the kindergarten walls, but he insists upon having the influences and surroundings that bear so strongly on the child's reactions, the factors that really determine just what the child will do, well controlled. There is a difference between an interference which repels by arbitrarily imposing ideas and habits, and a cooperation which is reasonable, and is on guard to observe closely that the ideas suggested become the pupil's own, and enter into her thoughts, feelings and conduct.

It is her mother and father, her tutor and relatives whom she will imitate, and he demands that they be ever careful of their conduct in her presence. He would like her to have playmates with whom to be on terms of intimacy, but "I do not wish that she take a liking to any one of her little maids more than the others, in whose ears she be always whispering. Whatever she says to one, all should hear." Again, he is on the outlook for correct individual and social formation.

In good psychological fashion, he insists that the child be not scolded when slow to react to educative influences, but that she be led on by means of trifling rewards and the emulation of her fellows. (Inducements apt to be frowned upon by Rousseauistically influenced schoolma'ams of today, as somewhat anti-social.) Perhaps he never correlated the "angelic" Paula—the tot for whose benefit he writes—and "tantrums" or "carryings-on," for he does not discuss such drastic measures as a "cat-o'-nine-tails." But for himself, he knew well the discipline of the rod. He was a proud product of the same system that fostered the efficient Roman back-bone; of the system wherein Horace learned to pillory his "birch-minded" master as "Plagosus"; and of the system that still lived in Dr. Johnson's England, being responsible, as the Doctor himself confessed, for most of that great man's erudition.

But for the most part, Jerome is stern enough in his prescriptions: the avoidance of vanity in dress and ornament, provisions against scandal, and care that she be able to adapt herself to the duties of her state in life occupy him not a little. He even rushes on to a discussion of food and the use of wine in the child's diet—in all, quite the disciplinarian. Twelve years later, he writes to another anxious mother on the same subject, and he is much softened. "Age has given him," says an amiable critic, "the instincts of a grandfather."

In all things, however, Jerome is interested in the child as a whole human being. And the *ratio studiorum* to which he would commit her, has eternity as well as time in mind. He wants her to be taught Greek and Latin letters, but he insists upon a thorough knowledge of the Scriptures and the things of God, so necessary to a lady of her station in life. He would make the Christian ethic and the Christian metaphysic the principle of integration upon which her whole educational edifice is to be built.

And surprisingly, Matthew Arnold, writing some fifty years ago, thoroughly agrees with him: "The enemies of catechisms have, perhaps, never considered how a catechism is for the child in an elementary school his only contact with metaphysics; it is possible to have too much metaphysics, but some contact with them is to every active mind helpful and suggestive. The Bible, again, is for the child in an elementary school almost its only contact with poetry and philosophy. . . ." And there was Jerome, an outstanding representative of the Catholic Church insisting strenuously on just such an educational basis some 1,500 years ago, and then only by way of echo from Saint Paul and his Master, Jesus Christ.

Perhaps with the increasing tendency on the part of better-disposed contemporaries to pat the Church on the back for her stand on character, as well as intellectual development in the growing tot and the sophisticated adolescent, the Catholic educator should feel some solace in his struggles for a "humane psychology of education." But there is even greater balm and courage in the realization that he carries a torch lit by One Who called Himself the Way, the Truth and the Light, and handed on by such an ardent "Father" as Saint Jerome.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Plaint of a Catholic Mother

ANONYMOUS

Note. Social workers maintain that children are too extravagant for the poor; now social snobs decree that large families are too vulgar for the rich. Wives, middle-class conscious, are frightened lest their fertility be mistaken for unsocial animalism. Today, a lawyer and a psychiatrist can make anything respectable except a large family. To be "the proud mother of a big family" was the vocation, until recently, of the average American mother. Now the self-idolatrous withering element in our society has succeeded in making motherhood almost indecent. The poor face maternity more easily than the Christian well-bred mother of many can face the condescending wonder of her friends. Their judgment is unvoiced and unmistakable: "She must be stupid or very sensual."

The brave good mother of this article deserves our thanks for putting words to a contemporary state of mind all the more vicious because it was wordless. One cannot argue against an arched eyebrow or a stinging smile.

The begetting of children is, was and always will be an adventure. Neither wealth, health nor philosophy fundamentally lessen its maternal risk and sacrifice. Nothing happens by chance nor without a purpose. Every science proclaims a Providence as directive in the nucleus of an ameba as in the nucleus of a comet. In human life particularly there is a Divine purpose and we know God's intentions when we know the purpose of our natural gifts. The primary sexual function is to give life. To use this procreative faculty contrary to the will of God and in ways that prevent His Divine intention is a sin. We see this principle clearly enough in the sin of self-abuse but the act is no less unnatural and vicious because there are two participants married to each other. "Any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature," says Pius XI. The Holy Father in the same encyclical points out: "Nor are these considered as acting against nature who in the married state use their right in the proper manner, although on account of natural reasons either of time or of certain defects, new life cannot be brought forth."

While the natural or safe period is permitted by the Church, the Church has not made any official pronouncement concerning its science or its safety. Scientists are at liberty to make research about it, and Christians to make use of their findings in accordance with the right use of matrimony.

The most emphatic arguments in favor of the artificial limitation of the family are the ill health of the parents or their economic disability. If either party is not well, then self-control is the humane and indeed the necessary attitude of the other party, and self-control is neither impossible nor precarious, in fact it is the efficient prophylactic to our modern neuroses.

If the healthy married desire children as normal people do, and are hindered from exercising this natural right by economic hazards, why in God's name and in the name of the American people is there no concerted effort made to save this natural right by abolishing these economic ills? Obviously those who have wealth and no children should subsidize these who have children and no wealth. The sterile rich rightly fear the harassed Madonna of the poor. They have greater cause to fear the new Madonna of the drug-store for she has nothing to lose by a revolution.—Rev. John Monaghan.

TRUE indeed that our grandmothers had large families of children, and that they endured much in suffering and toil to bear and raise these children. They had no canned sieved vegetables, no disposable diapers, none of the other many conveniences which we modern mothers enjoy. But one thing they did have as their children, and consequently their burdens, increased, which we women as a general rule do not have today, and that was the sympathy and support of their relatives and friends.

That my grandmother of fifty years ago was to have another baby might be considered unfortunate, but surely not culpable. The added responsibility was an Act of God, not something which through wilfulness or carelessness she had brought upon herself.

"So Mary is in the 'family way' again, and little Johnny hardly weaned! The *poor* thing!"

But there is no "poor thing" for the Mary of today. There is only a curt: "Well, what did you get that way for?" And don't imagine for one moment that these relatives and friends expect her to deny her husband his marital rights!

Complete continence for a priest or even for an engaged couple, regardless of how much in love they may be, is one thing, while complete continence for a husband and wife, who by necessity sleep in the same room and are always together in unrelieved intimacy, is quite another. Saint Joseph is referred to as Our Blessed Mother's "most chaste spouse," as if there was

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

something quite remarkable in his mode of life. Which there was.

And the worst of it is, that there is no time when a man needs the assurance of his wife's love and affection as much as when he is unemployed or has met other reverses in the world outside the home. Yet to bring a child into the world at such a time is considered unpardonable, and not only by Margaret Sanger and her cohorts, but by the girl's own nearest and dearest, many of them supposedly good Catholics.

Even under much more favorable circumstances, a sense of guilt at having more than two or three children, at having them close together or at a time when the mother's health is not quite equal to a college athlete, or the father's bank account does not guarantee a college education for each child at birth, is pressed upon a woman from all sides. Small wonder if the number and the nearness and dearness of those bringing the pressure to bear, may in time outweigh the sense of guilt imposed upon her by her Church.

The news of my first baby's coming was greeted by my mother's copious tears: "Oh, Mary, so soon! Why weren't you more careful?" And my mother-in-law wailed: "Poor John! Saddled already with this expense and responsibility!"

A little later Junior is a year old, and we have gone home to visit his idolizing grandparents. He is a fine, husky lad, but his care requires work, of course, and I am often tired (as I often was from parties or exams during my schoolgirl days), and I sometimes have an upset stomach (as I have had at intervals since early childhood). But everything now is due to the baby, and Dad says he certainly hopes I shall never have to go through this again, and Mother admonishes me at parting: "Now, Mary, you're going back to John, but don't you dare have another baby right away. It just wouldn't be fair to yourself or to any of us."

But my husband and I love each other. We have not seen each other for months, and in spite of all the warnings there is soon another baby on the way. I feel miserable, but the nausea is only a minor ordeal beside that of breaking the news to my family and to John's.

"No one will ever take Junior's place," my mother-in-law writes defiantly, and I write back equally defiantly that, of course, no one will ever take Junior's place, but that does not mean that this baby won't have *his* place.

As time for the baby's arrival draws near, however, the relatives become almost reconciled. The two children will be companionable, and it is perhaps the thing for us to have our family while we are young and have them out of the way. (It is taken for granted that the two children are to be my "family.")

"Little sister" proves to be another boy (glorious day when people shall be able to determine the sex of their children as well as the number!), but I have an easier time than with my first, and I am quite proud of myself as well as of my husky new son. Mother has insisted on giving up a planned trip, although I begged her not to. She keeps referring to this trip, which she might have had, and it seems that my babies have always spoiled her most cherished plans. Then one day I happened to make an unfortunate comment about feeling weak, and she snapped: "You should never have had any children at all."

Now my bitterest enemy could not have wished me a worse fate. Even at the age of twelve I wrote in my diary: "Mother says she thinks I'm going to be the old maid of the family. But I'm not. I don't care about the man, but I *am* going to have children." So, hurt and angry, I demand to know what is wrong with my children. Nothing, of course, but if this baby had never been born she wouldn't have missed him, and there is my health.

Yet if I had had to have an appendectomy or a gall bladder operation my family would have overwhelmed me with their solicitude and sympathy—surely they never would have thrown it up to me that I had spoiled their vacation. My illness would have entailed just as much, and probably more, suffering and expense and worry, and I should have had nothing to show for it. As it is, I have produced a fine child, and there is a perpetual grumbling about "the suffering and the sacrifice and the expense" involved.

As I lay there thinking about it all, it seemed very strange to me how in this day and age no sacrifice is too great for parents to make to *save* the life of a child. They may impair their health and their finances to an unlimited extent, and it is regarded by all as only right and proper. Yet no sacrifice, whatsoever, to health or finances or even to comfort is to be suffered to *give* a child life. To an atheist death can only mean "oblivion," the state in all probability originally wished for this same child, and to a Christian, either Catholic or Protestant, the death of an innocent, baptized child can only mean that he is now with God. Of course, I, myself, have protested over the bother of a puppy and then wept over his early demise. But a puppy and an immortal soul should be two different things.

Do I seem to make out my relatives as unnatural misanthropes? They are far from it. They adore what children they have and what grandchildren. Nothing is too good for these children, no sacrifice too great. But like practically all other grandparents I know, they want no more, and each new child in prospect is the thief of the precious one before. I must hasten to add that although I, myself, am a Catholic both

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

my parents and in-laws are Protestant, and see in the practise of birth-control not a sin but a duty. Yet on all sides of me, I see Catholic parents who, while not quite so outspoken perhaps, have exactly the same attitude.

And my younger Catholic friends, do they say: "I'm a good Catholic. I take my children as they come"? No. One says to me: "If I hadn't had such an awful time with Ann, there might have been others." Another says: "My husband is crazy for a boy. But how do I know the next one would be a boy? I might go on having girls indefinitely." Others say nothing, for Catholic women, it is true, do not talk of birth control with the same matter-of-fact frequency that my Protestant friends do, but there is something very suspicious in a woman having two children in the first three years of her married life, or three in the first five, and then never having another.

I recently belonged to a Catholic Women's Club composed principally of married American women of good family and education. The average attendance at the monthly meeting was around twenty-five, and at least 75 percent of these were married women of child-bearing age. Yet in the two and a half years I was a member, I know of only two babies being born—both first children of recently married girls. Our president had been married about twelve years and had two children, our vice-president had been married about eighteen and had one child, our secretary also had one child, our treasurer, two. One lone member under fifty had four children. There is something quite unnatural in these statistics, which I am sure would differ little from those for a similar group of non-Catholics.

I am not trying to hold myself up as an exemplary Catholic. True, I am soon to have a third child, of which "appalling" fact I shall keep my family in blissful ignorance as long as possible. But three children is still a "respectable" number. Also, through no merit of my own, I was born with a love of children, and so far my duty has pretty well coincided with my pleasure. But I am still young. I have many childbearing years before me. My husband and I are still in love, as I pray we may continue to be, and I see no reason why we should not go on having children at the same rapid rate. And after four or five, what then? In the face of bitterest family opposition, shall I continue to be so "superior"? I do not know.

But one thing I do know: If we young Catholic mothers had a little more moral support from others than our priests, and if a few more people seemed to feel that in bearing children we were performing a worth-while service rather than unnecessarily encumbering the earth, fewer of us would fall by the wayside and wait presumptuously for our "safe" middle years to return to the table of Our Lord.

Hard-boiled Innocents

By JOSEPH A. BREIG

IT HAS always seemed to me that newspapermen, far from being the jaded cynics they are misrepresented to be in the movies, are actually to be classed among the world's innocents. I was confirmed in this opinion by what I observed at the American Newspaper Guild's Toronto convention, which I attended as a delegate from Pittsburgh.

First let me define my term. I use the word "innocent" in almost, but not quite, its very best meaning. The journalist of today, I think, would be improved by a little less of idealism, a little more of realism, and just a touch of scepticism. Nevertheless, he is a great deal more noble than most people suspect—including himself.

The convention, to begin with, was clean. It was orderly. It was earnest. It accomplished much, worked hard, behaved itself, and altogether was everything that most conventions of Americans—especially young Americans—are not. It was completely decent, and what drinking was done was done, for the most part, merrily and capably and sinlessly.

The delegates, by and large, were the most able, intelligent and sincere group I have ever seen gathered together outside the highest professional ranks. Some were brilliant, in their apologetic way. Some displayed persuasive talents worthy of a British diplomat. All were good sports, and almost all were capable of laughing at themselves when occasion arose. There wasn't a disagreeable incident.

The New Yorkers seemed politically the canniest. The Washingtonians and the Bostonians were delightful conversationalists. The delegation from Memphis exuded charm. The men and women from industrial sections such as St. Louis and Chicago were too direct to be apt at parliamentary maneuvering, but provided valuable dependability on committees. The San Franciscans were sufficiently rhapsodical about California to win the next convention for their city. And so on.

As long as it concerned itself with wages, working conditions, hours and other problems of the relationship between employer and employee, the convention was on solid ground. Even when it

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

discussed political, social and economic questions in general in the United States and Canada, it remained for the most part realistic. But unsophistication cropped up when foreign fields were invaded.

The minority report on the resolution urging boycott of Japanese-manufactured goods was a masterpiece. Even without its fine irony, it was an excellent argument for the thesis that boycotts too often turn into boomerangs. It almost got consideration from the delegates. Japan is a villain; therefore let us spank Japan, even if it does turn out that we are paddling only ourselves. That seemed to be the feeling. It appeared a trifle sophomoric.

The resolution endorsing the American Youth Congress went through on a breeze. Not many seemed to know anything about the American Youth Congress. Few wanted to embroil the convention in a dispute that might become acrimonious and accomplish nothing. So the Congress was merrily and almost thoughtlessly endorsed.

The resolution commending the *C.I.O. News* for its publication of news "of interest to labor which is distorted or suppressed by most of the daily press" provided some good clean fun. It was carried after the membership had rejected successive amendments (a) to strike out the reference to the daily press; (b) to substitute "some" for "most"; (c) to substitute "much" for "most"; and (d) to strike out "most of the." Nobody noticed whether or not there was a comma after the word "labor." I do not know.

Of course there was a resolution condemning Fascism here, there and everywhere, including Spain. An amendment substituting the word "totalitarianism" was defeated after President Heywood Broun had stuttered cunningly over its pronunciation. Likewise the convention enthusiastically rejected an amendment condemning all philosophies of government "which would make man the creature of the State." One delegate protested in hurt tones that he didn't know what the amendment meant. Perhaps he didn't.

I was unable to find another delegate who had read H. Edward Knoblaugh's "Correspondent in Spain," or "The Siege of Alcazar," by that British Army major, Geoffrey McNeill-Moss. Many confessed honestly enough that their information on the civil war in Spain came exclusively from the same daily newspapers which they so overwhelmingly accused of distorting labor news. There was no evidence that the delegates had ever heard of oppression of mankind and suppression of labor unions by a force called Marxism.

The convention was democratic to the 'nth degree—so democratic that one delegate suggested at one point that it was almost anarchical. All requests for places on committees were granted without question, and debate was limited only to the degree necessitated by limitations of time.

A proposal to make referendums more difficult to obtain, precipitated an uprising among the smaller guilds, and resulted in a diplomatic withdrawal of the New York vote. This was interpreted by some as a move to avoid resentment that might interfere with reelection of Jonathan Eddy as executive secretary. The New York delegation insisted that it was intended merely to forestall accusations of attempted domination of the Guild by the larger units.

I came away from the convention in a state of happy astonishment. The nation's newspapermen and women are more intelligent, more honest, more idealistic, more able and better informed than I had hoped. I believe that in time they will see through the propaganda about Spain, which I think has misled them because they have no way of checking up on it. I think if I were a publisher I would welcome the Guild and cooperate with it. What mistakes it makes are of the heart, and should be judged accordingly.

I think it is already developing a deeper sense of responsibility, and will develop it further as it emerges from the struggles of birth and infancy. Its occasional tilting with other people's windmills is a natural manifestation of youth, and perhaps compensates for the loss of mythical "professionalism" and the acceptance of journalism as a trade like the hewing of wood and the drawing of water.

And finally, let me emphasize that all this is merely the opinion of one more innocent.

The Other Shore

Fair day; the other shore
Stands out so close and clear
Its dazzling curves and coves
And shimmering banks appear
Quite perilously near.

So tall its rounded hills,
Its white roofs so distinct,
They seem marked out with quills
Most delicately inked
With emerald, faint-pinked.

Atop the highest tier
Some steeple catches sun
And flashes out, a spear
Of loveliness fine-spun,
But alternately undone.

So cleaned of wisps and smokes
This blue-and-yellow day
A swimmer's slender strokes
Might well attempt the bay,
But tire, at half the way.

DOROTHY COWLES PINKNEY.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Manheim of the Red-rose Rent

By MARION L. GRUBB

"BARON STIEGEL? Oh, yes, he is buried in our front yard already." The little old countrywoman in the queer black bonnet went on talking about cup-cheeses, a matter of vastly greater importance than that disgrace to his nation, Heinrich Wilhelm von (?) Stiegel. Let the children plant red roses on his grave if they wanted to; but a man who was buried with no tombstone yet, not even a flat one like the Moravians, must be no good, a *Taugennichts*.

How are the mighty fallen! All those hideous monuments in Gettysburg to nobodies who got themselves killed trying to kill other nobodies, and this man lies without even a simple marker! How the knowledge of such an end would have afflicted that great romantic artist, robustious and beauty-worshiping as the bishop who ordered his tomb at St. Praxedes's; a man to be satisfied with nothing less than "a lump of lapis large as a Negro's head" mounted upon a block of basalt carved with his deeds.

He was a man of spectacular deeds. Crossing an ocean to seek his fortune, he became an iron-master, a town-builder, a patriot, a pioneer self-contained American, a preacher, a traveler, a philanthropist, a musician, a painter, a glass-manufacturer, a caster of cannon-balls, a collector of red-rose rents, a bankrupt, a prisoner, at last a beggarly schoolmaster — and always, in foul weather or fair, a great artist.

He created a legend. There have been few men like him at any time, but those few have been men of parts. Benvenuto Cellini, except for some moral divagations, might have been his blood brother. Dumas *père* and Balzac had his love of luxury and ostentation, his passion for gambling with native gifts; but he alone conceived of the world as a fairy-tale milieu, done in vivid colors like a child's picture-book, and pleasantly adorned with pots of gold and gardens of Aladdin along with tuns of wine and band concerts.

Heinrich Wilhelm von Stiegel had, indeed, few of the characteristic German virtues of thrift and caution; he might better have been called Dennis O'Hara; yet he was born in or near Cologne.

His "condition" we do not know; nothing seems to have been known of him beyond his signature in the ship's roster in 1750. That signature must be an interesting one. Probably it would look a little like that of Gilbert K. Chesterton, which always seems to be marching, with banners flying, to the music of war-drums. Anyhow, it was there on the roster of the Nancy, along with that of his mother, Elizabeth, and his brother, Anthony.

They landed in Philadelphia, but settled at Schaefferstown, where Heinrich made a characteristic beginning by building a tower. The site of this building was Thurm Berg, or Tower Hill. This was the first of his many mansions.

In fairy-tale fashion, he set out to seek his fortune and found it in Lancaster County, Pennsylvania, where he married the daughter of the iron-master to whom he had applied for a post, bought the furnace, rebuilt it, and set up for himself, renaming the place Elizabeth Furnace.

Five-plate stoves, with their Nürnberg Bible woodcuts, were made at Warwick Furnace on French Creek. Franklin stoves, at least some of them, were made at Hopewell Furnace. Siegel made ten-plates, five-plates, Franklins and other kinds of castings. Ten-plate stoves, like the five-plates, bore German inscriptions. One reads:

Baron Stiegel ist der Mann
Der die Ofen geisen kann.

Or "Stiegel is a master stove-maker." Many collectors of Dutchiana treasure plates from these old stoves. The end and sides had raised designs and inscriptions. Stoves were still made at Elizabeth Furnace after the glass manufactory at Manheim had been established for some years. One bears the inscription, "Stiegel, 1769."

It was his lordly manner of living that earned Stiegel the sobriquet of Baron. He built a fine house wherever his interests took him and entertained lavishly. He had soon become so prosperous by the making of stoves, castings, and equipment for West Indian sugar manufacturers that he was able to purchase thousands of acres of land and a new forge, Charming Forge, as it was called, in 1760. It was at this point in his meteoric career that he became a town-builder and glass-manufacturer. His new town was in Lancaster County. He called it Manheim from the city of the same name in Germany, and built here the finest of his homes, that which claimed most of his time.

The house is called by the old histories of the county "a very fine chateau." There seems to have been a chapel, and a bandstand was erected on the roof for concerts given by the workmen in the glass factory, who plied their exquisite trade during the day and played for the iron-master's guests at night.

Affable, hospitable and extravagant, it is not surprising that Baron Stiegel made himself a legend in the rather stolid countryside. He used to drive down from Philadelphia in almost royal

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

state, with outriders blowing horns and the six white horses harnessed to his coach tossing the white plumes on their heads. At each of his houses cannon were mounted and salutes were fired as he approached, as if he had been an Indian Maharajah.

The chateau at Manheim was a singular affair. Besides the bandstand and the chapel it had a less formal preaching-place in a large upper room, where the Baron mounted a pulpit and spoke to his workmen. It was an odd place for a pulpit; for the walls were richly painted with scenes from falconry; and china tablets painted with flowers were attached to the jambs of the doors. The man who purchased the house after the Baron's downfall seems to have disapproved of all this color. He had the walls scraped and repainted.

The Baron lived lavishly, keeping horses, coaches and hosts of servants of one sort or another at each of his great houses, that all might be in readiness for his coming at any time, night or day, with guests or without them.

While engaged in iron-work at Elizabeth Furnace, Stiegel had made some experiments in glass-making. He had 900 acres there, with a mill, a malt-house and some twenty-five tenant houses. A large tract of timber furnished charcoal for smelting ore. He lacked the workmen and equipment for fine work, however; and after his purchase of the Manheim lands, he dreamed great dreams of obtaining both, and establishing a great industry in America such as already existed in Bristol, in Venice, in Munich. With him, it was but the twinkling of an eye between an idea's inception and its carrying out. He would go abroad.

By establishing a great glass-making industry in the provinces, Stiegel believed it would be possible to stem the rising tide of imports in articles of luxury, to reduce taxes, and, most of all, to benefit home industries. By this time, he was a British citizen, it must be remembered.

In 1762, in partnership with the Stedman brothers, he had laid out the town of Manheim. Between 1765 and 1767 he spent much of his time traveling abroad, in the interest of his dream project. Meanwhile many of his rents at home were paid in red roses, a characteristic gesture of magnificence. Manheim still pays red-rose rents to this day, for the gift of a church by Baron Stiegel.

From foreign centers of the glass industry Stiegel brought back pretty well everything he needed for the complete set-up of an American industry — the first flint glass manufactory in America. He brought glass-cutters, engravers, etchers, gilders, workers in vitrified enamels, and men experienced in the pattern-mold expanded technique. His lead-flint metal-mixers and color-mixers brought their own formulae with them, their own tools, and often their own molds.

Besides window glass of a kind hitherto unknown in the colonies, Stiegel's men made bottles, funnels, retorts, measures, drinking-vessels, baptismal fonts, vases, pitchers, sugar-bowls and creamers, scent-bottles, and toys. Many colors were used, and interesting effects obtained by the use of gold and other minerals in the "paste." The usual colors were pale green, emerald green, olive, amethyst, wine. Best of all was the heavenly blue which Stiegel so loved. All the Stiegel glass is light and thin, with a great deal of brilliancy and deep, uniform color. People who own bits of it in the Pennsylvania countryside say they know it by the ring, like that of a silver bell. More knowledge than this is necessary, however, for authenticating the true Stiegel. All the old blown glass has the sweet high ring.

The first run of glass at Manheim was celebrated with salutes and a band-concert as well, in 1765. Although the glass-house was called a manufactory, nearly all the work was done by hand. This fact accounts in some measure for the great variety in form, in color, and the exquisite proportion in design of the true Stiegel. In spite of the eager and increasing demand from collectors, there is still plenty of this beautiful glass outside the museums and the large private collections. Pennsylvania is full of it, and many a fine piece holds toothpicks in a corner store or a farmer's wife keeps her chicken money in it because, in true "Dutch" fashion, she has always kept it so.

For a time the factory did an enormous business. Agents sold "Stiegel" in Philadelphia, Boston, New York, Baltimore and all over Pennsylvania. Then came the Revolutionary War. It is said that Stiegel made cannon-balls, muskets, etc., for the army. It seems unlikely; for the last run of glass went through in 1774, and the bankrupt baron was cast into debtors' prison the same year. If he had still owned and operated his old furnaces, this would not have happened.

He had had two decades of romantic adventuring and squandered several fortunes; but when disaster came the man who had been so lavish in his hospitality found no friends. He who had asked only a red rose as rent found himself homeless, penniless. It is the way of the world, says the old history which tells his story, ending with the German, "So geht's dem Mensch."

Released by special decree from prison, Stiegel found himself obliged to take a post as caretaker in the factory of the new owner, the factory which he had made a garden of Aladdin, full of brilliant jewels. Later, this man of many gifts became a country school-master. It was not long until he died poverty-stricken and he lies buried in an unmarked grave. Many places claim that grave; but nobody is really much interested. "Oh, yes, he's buried in our front yard," said the little old countrywoman, "the good-for-nothing!"

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The New Wages-Hours Law

By R. A. McGOWAN

THE NEW wages-hours-child labor law is epochal in our legal, economic and moral thinking. Yet measured by the full demands of social justice or even of simple wage justice it is a small struggling step.

It establishes $.25 an hour for a 44-hour week for this coming year; that is only $11 a week. It establishes $.30 an hour for a 42-hour week next year; that is only $12.60 a week. It establishes $.30 an hour for a 40-hour week thereafter until the seventh year; and that is only $12 a week. By the seventh year wages must be at least $.40 an hour for a 40-hour week, or $16 a week. At any time, however, including the first year, an order can be issued upon the recommendation of an industry board representing its employers, its labor and the public to pay wages up to $.40 an hour in any particular industry.

Thus the law can only order from $11 to $16 a week. Standards on child labor are higher. Child labor is prohibited with exceptions until a person has passed fifteen and can be prohibited from fifteen to seventeen for reasons of health or well-being. The law does not apply at all to farming or the processing or marketing of farm products, or to anything to do with fisheries, or to selling, or to seamen, or to small local newspapers, or to street-car employees and their like, or to learners, apprentices or the "handicapped."

Yet even as much as this is epochal. The government now holds that the wage needed for health, efficiency and the general welfare of the workers is of interest to it and to all the people. And it seems to recognize that the little it is doing is only a step. Dr. John Ryan was advocating such a law over thirty years ago. The Bishops' Program of Social Reconstruction right after the war advocated it. The NRA was, it is true, a kind of wages-hours-child labor law but without effective sanctions. Now the government recognizes the obligation at last, and for violations will punish up to $10,000 fine and for a second offense also six months in prison. It establishes the right, as well, to sue for back payments either as an individual or through a representative, for example, a union. This is a real advance in the American law. It has been made possible by the revolution in the Supreme Court in the last year or so.

It is also an advance in American economic practise. Within these low wage and hours standards, employers are no longer to be forced by their unworthier competitors to pay abysmally low wages in order to stay in business. Paying such wages is no longer fair competition. For labor, low as the wage standards are, the law will directly help great numbers of the working people and their dependents.

Moreover the new law will give a certain number of industries a footing from which to jump to still better wages. In addition we can expect the same kind of law in at least some states so as to care for employees who do not come under federal power.

This law is a sign also of an advance in American economic morality. When Dr. Ryan was a voice in the wilderness thirty years ago few could get themselves to believe that a living wage was so clearly just that an employer refusing to pay it should be punished by law. To get around the Constitution, the present act talks in terms of restraints on interstate commerce. But this is a legal fiction. The intent is clear. Even the law itself, constrained as it is, does state that not to pay the living wage is "unfair" competition.

This law has also the decided advantage of giving the initiative in its flexible provisions on wages to industry boards formed of employers and employees in each industry and of representatives of the public. The NRA, on the other hand, put the first power in the hands of employers only; inside the law it left labor only the right to protest. Even in the first year of this present law when $.25 is the general minimum, wages for any industry can be raised to $.40 by a majority agreement of one of these boards subject to approval of the Administrator of the Act.

There are several gains here. Wages by industries can go to a $.40 minimum even in the next year or two. The decision will be made predominantly by the people in the industry itself and not by a government agent. It will be made as the law has it, on the basis of the facts of the industry, the labor union agreements and the "living wage standards" voluntarily maintained by employers—presumably the better employers. The provision for industry boards in which labor will be represented should also help the growth of unionism. Anyone who follows Catholic social teaching and welcomes every joint employer-labor union move toward justice and social justice, however much governmental protection, fostering and guidance is needed, should certainly favor the section of the law on industry boards.

Yet withal the new law remains a puny and rickety infant. Eleven dollars as a minimum the first year is high irony; $12.60 the second year is a long, loud laugh; $16 as the top wage that the government can insist on is an insult to the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

working people, to America and to justice. These are not living but dying wages. These are unjust wages. These do not give a man at work enough to keep his wife and children in the life-long health and comfort that is due them as human beings and brothers of us all in Adam and in Christ. They are not usually an individual living wage, even. Congress should have adjourned this year shame-faced.

The American people should have flushed still deeper. It is our fault. The issue of Southern backwardness has been made much of especially in the North. But there is backwardness in both North and South. Congress hinted delicately at one chief reason why it agreed to so low a wage when it spoke in the preamble of trying to do as much as it could and still avoid unemployment. What it meant was that in this partly monopolistic, partly competitive America and world, it was afraid that, if it passed beyond ridiculously low wages that could be ridiculously increased only to a ridiculous $16 a week, some companies and even some industries would go bankrupt and disappear and it did not want to do that, and it did not see the American people ready to do what is needed to save any rightly savable industries and companies and yet have them pay fair wages. I know that Congress ought to provide a special leadership to the people. But the obligation is mutual and the fact is that the people do not seem ready to face the problem of the handicapped industries and concerns.

The tragedy is all the deeper because we have enough productive capacity to give a high standard of living to everybody. The startling fact that in 1929 we underproduced by at least a fifth and still gave to the families making $10,000 a year and up enough to save three times as much as was needed for the new investment which the rotten distribution of income would then permit, is proof that total productivity permits a good living wage for all. But we have here not only a general problem of a bad distribution of income among the various classes of income-receivers as classes. That problem Congress did not want to touch very much; and the more its shame and ours. Besides, we have the very real problem of handicapped industries and handicapped concerns, and this problem Congress did not see how to touch. One can accuse Congress of hypocrisy. But if Congress rode rough-shod over the handicapped industries and concerns, both the government and the people would soon have to start something much bolder and newer than a minimum wage law to save them. And for that neither Congress nor the people seem ready.

In our time the first practical issue in getting a universal living wage centers precisely in those industries which cannot without bankruptcy pay fair wages. It is this which defeats most the general living wage. And they cannot pay chiefly because the relations among prices are all wrong. There are other reasons for handicapped industries and concerns—plain inefficiency, tariff differentials, tax differentials, patent rights, plain graft, etc. Still other elements enter in the case of particular concerns. All these matters have to be attacked and cured if the whole American people are to get a living wage. But it is price monopoly and price competition that form the biggest of the evils. Facing it we can face the others. When for fear of unemployment and individual bankruptcy and in our lethargy and sin, we do not do so, we welcome, as now, any epochal mouse Congress brings forth.

Yet social justice demands that we meet this whole problem and solve it. Social justice demands that when industries or concerns cannot pay a living wage, employers and labor, assisted by government, shall face the reasons why, overcome them, and if they can't, get a subsidy for the workers or close up shop. We dodge this procedure. Dodging it means that we do not provide a real living wage.

Dodging it means also that we dodge more than the living wage. We avoid so distributing income by classes of income-receivers—interest-takers, dividend-takers, rent-takers, salary-receivers and wage-receivers—that the social justice of the common good will be realized. We dodge the more dramatic issue of dividing our income so unemployment will end. In other words, we dodge nearly everything needed for social justice.

Every legalistic reason adduced in the preamble of this law to establish a living wage—which it does not establish—is a sound reason for a governmental leadership in the establishment of wages and salaries, interest, profits and prices that will end unemployment. It isn't only the less than living wages that, in the words of this Act, "burdens commerce and the free flow of goods in commerce" or that "leads to labor disputes burdening and obstructing commerce and the free flow of commerce." When wages and salaries are, as now, not at such points in relation to one another and in relation to property income, and prices are, as now, not at such points in relation to other prices as will end unemployment, then we meet what we have been meeting most tragically for nearly nine years.

Because Congress and the people haven't wanted to face these bigger problems Congress has not faced squarely the lesser problem of the living wage. It isn't the South only that is wrong. America is wrong.

Yet through the method of industry committees, if labor gets organized still better, insists that labor unions represent labor on these committees and then follows through its own long-range program of union-management cooperation, there is

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

hope. The law will have to be amended so that there will be no top-limit or a high one to be fixed by statute for wages, and so that the wages above $.40 that are agreed to by a majority of the employers and the free unions in an industry will become its standard wage. It will have to be amended further so that the employers and employees of an industry can with governmental help face the problems of the handicapped industries and concerns and deal particularly with unfair prices. It will have to be amended so as to provide some kind of congress of the industries, farming and the professions included, to handle their relations in both prices and incomes.

In other words, we need a complete system of organized industries, ruling industry in the first instance, and with governmental help guiding all incomes and all prices for the common good. That is to say, we need the social and juridical order which Catholic social teaching says we must have to make justice and social justice live.

We have advanced far enough to accept the principle of the living wage by law, even though we have set a miserably low wage. What now faces us is whether we shall go enough farther to accept these other principles—joint action to save those handicapped industries and concerns (which can be saved) so that we can really have the full living wage, joint action to handle the relations among prices, and joint action to distribute all income widely enough to end unemployment, get full output and give everyone a fair share in our increasing wealth. To do all of that means further legal, economic and moral changes in America. We cannot wait long for these changes.

Yet it also happens to be true that we always move one step at a time. In our generation, the steps have to be fast and long. Yet this law may be the first slow, short step we need to get going.

Over the Paths Triumphantly

The fields tonight it is that blow
Their breath triumphantly and so
Loudly and lovingly across
Diverging paths, that at a loss
The paths put down their markers and move
In one direction, and that of love.
And the fields tonight it is that know
Why their breath must run and race and blow
Over the paths triumphantly.
The fields tonight it is that see
Something the whole world aches to be;
Some thought so alien to woe
That to mention it is more than men,
Treading these paths with markers down,
Dare to pick up or name again
In any field or any town.

ALBERT CLEMENTS.

Views & Reviews

BY MICHAEL WILLIAMS

VINCENT SHEEAN, special correspondent for the New York *Herald Tribune,* has sent from Vienna, via Zurich, in Switzerland, what appears not only to be a completely uncensored report of conditions in the former capital of Austria, but also one that possesses a quite exceptional importance in that it gives tenable reasons for believing that the German Nazis have gained complete and unconquerable control of Austria because an important part, possibly the most important part, of the masses of the people firmly supports it. Incidentally, Mr. Sheean's dispatch amply confirms the remarkable article published some weeks ago by the New York *Times,* in that it seems to prove the wholesale character of the "purge" of Anti-Nazi elements, Jews, Catholic, supporters of Herr Schuschnigg, Socialists, Communists, and Royalists, and, more recently, of dissatisfied or insubordinate members of the Austrian Nazis.

Mr. Sheean estimates that some 50,000 men and women have been imprisoned, although the official statement, issued recently by Joseph Buerckel, the Nazi district leader for Austria, brought from Germany, where he had developed his expert knowledge and experience of Nazi methods, declared that the total number of "political" prisoners, including Jews, was less than 4,000. But it is known that no fewer than 12,000 Catholics, members of various organizations supporting Chancellor Schuschnigg, mostly government officials, lawyers, and other "middle-class" people, had been arrested up to March, together with at least 20,000 Jews, and many thousands from among Prince Starhemberg's supporters. How many were really only temporarily imprisoned is of course not accurately known, but it is sufficiently evident that the prisons and concentration camps contain many tens of thousands of the victims of the Nazi invaders. Just how many victims were shot, "trying to escape," or were ironically marked as "suicides," probably never will be definitely ascertained.

But while these aspects of Mr. Sheean's dispatch amply confim other testimony which proves the tyrannous nature of the German Nazi régime in Austria, what is more fundamentally important is the fact—so he testifies—that this tyranny does not reign and prevail by terror and force alone, but is firmly sustained by a great mass of the working population, and of what Mr. Sheean terms "the lower middle class," by which, I presume, he must mean many artizans, small store-keepers, peasant proprietors, and minor industrialists. What the Nazis have rapidly and most effectively done in Austria, they already had acomplished, with greater delay, and after encountering graver difficulties, in Germany itself; that is to say, they have convinced the majority of workers and small business men, and artizans, and farmers, that the government of the Nazis really mean what they say, that the reward of submitting to the totalitarian power of the government will be freedom from insecurity of livelihood.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Only those members of the working people, and the lower classes in general, the "proletariat," the "wage slaves," who had become Socialist leaders, or convinced believers in the Catholic corporative ideas of Dollfuss and Schuschnigg, or Communists, or Royalists, show any disposition to reject the Nazi answer to that vast, and now intolerable, burden which has rested upon the working people of the world during the last century of the onward rush of the Juggernaut machine of modern industrialism. As Mr. Sheean reports from Vienna, "Experience has shown that the masses of the people care more for food, shelter and employment than for any idea or ideal." After the Nazis entered Austria, and before the vote was taken confirming Hitler's conquest, vast amounts of food and money were distributed, so much so that the ordinary demands made upon charitable agencies practically ceased during that period.

But that was a mere beginning of a well-considered program of winning the workers for Hitler. Only the really convinced leaders of the Socialists and Communists were persecuted, but ordinary party members of the Left-wing groups, including many who had been imprisoned because of their radical affiliations, were given jobs and assurance of full security so long as they maintained their new allegiance to the Nazis. And the vast majority of these former radicals apparently were quite ready to do what was required of them, while the majority of workers accepted the new order of things with enthusiasm. It was not simply that they were given jobs, with asurance of the continuance of those jobs; they also were enrolled in the "Strength through Joy" associations of the Nazis, and tasted enjoyments of a sort never known to them before, in vacation trips, and special honors paid to them as a class. The effect of all this upon the youth, of the workers and artizans and small business men, was particularly strong.

Austria repeated a phenomenon that Germany had already shown to competent observers, namely, that the hearts and minds of a vast proportion of the masses of the people were quite ready, indeed were eagerly desirous, to give their unconditional allegiance to any government which really would solve the problem of economic insecurity. For it must never be forgotten that in Germany and in Austria as well, religion, with its assurance of other-world recompense for the miseries sufferd in this world, had faded out of the souls of millions, possibly, even probably, out of the souls of the majority of the people. There was a spiritual vacancy in such souls, and into that vacancy came the alluring promises of Hitler—just as into other empty souls came the alluring promises of Communism.

What Pope Pius XI said concerning Communism, in his encyclical," Divini Redemptoris," applies equally to the Nazi régime, so far as the great masses of the workers are concerned. After asking how it can be possible that a system such as Communism, "long since rejected scientifically and now proved erroneous by experience," can nevertheless spread so rapidly in all parts of the earth," Pius XI answers "The explanation lies in the fact that too few have been able to grasp the real nature of Communism. The majority instead succumb to its deception, skilfully concealed by the most extravagant promises. By pretending to desire only the betterment of the condition of the working classes, by urging the removal of the very real abuses chargeable to the liberalistic economic order, and by demanding a more equitable distribution of this world's goods (objectives entirely and undoubtedly legitimate), the Communist takes advantage of the present world-wide economic crisis to draw into the sphere of his influence even those sections of the populace which on principle reject all forms of materialism and terrorism."

So, too, with the Nazi revolution—for it is revolution. It depends for success upon the same great fact that Communism takes into account, the fact, namely, that the liberalistic, materialistic, economic system condemned by the teaching of the Catholic Church, has created a mass of men and women in all lands under the sun who are the victims of injustice, and who will turn to the tyrants who promise them some alleviation of their lot, rather than to continue as they are. And we in this land should study that great fact.

Communications

SPANISH LETTERS

QUITE understandably, THE COMMONWEAL has received many letters about the editorial article, "Civil War in Spain and the United States," and the "Views and Reviews" column of Michael Williams dealing with the same problem and published in the same issue of June 24. Judged by current standards of opinion analysis, there is no way to use them in order to gage accurately the attitude of our readers on the Spanish War. Quoting them textually is also impossible, because there are too many of them, and a basis of selection satisfactory to all correspondents would be next to impossible, and besides, lining up correspondents in opposition opinions would be of questionable utility.

The editors have tried to go over the letters and get what they could from them, and we will try to give a fair reflection of those that have come in to date. They show no overwhelming sentiment for or against the article.

Many of them are very short, recording starkly the residual impression of the writer:

> It is the queerest thing I have yet seen concerning the Spanish trouble, coming from a supposedly Catholic source. * * *
>
> Freedom of the Church to do her divine work is above and beyond all other liberty whether political or economic. You will find, my friends, you can't straddle that issue. It is a clear case of "he who is not with me, is against me." * * *
>
> If your combination statement on Spain is the best you can do, better pull down the blinds and turn the key. * * *

Although there have so far been more short notes of condemnation, there are, naturally, a number of similarly short but commendatory communications from priests and laymen:

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

You have this reader's congratulations for that editorial urging that American Catholics be less partizan in their attitude toward the Spanish struggle. * * *

Although unaccustomed to writing letters to the editor I feel almost obliged to commend you for your statement of policy regarding the deplorable Spanish affair. I do this largely because I fear your mail will be full of letters of condemnation and I think it is close to a duty to let you know that some of your readers among the clergy are not only in favor of your stand but very strongly in favor of it. * * *

No doubt you have been deluged with comments on your fine Spanish editorial. It proves again that it is the "Via Media" which requires the deepest thought to attain, and the greatest courage to maintain. * * *

The article constitutes one of the finest examples of courage and Christian spirit that I have seen in a long time. * * *

Besides curt condemnation, some of them from most respected readers, there were also a number of most violent short tirades. The articles brought the "disgust" of more than one reader, and several found it "incredible." It was "queer" and "soft." We were accused of giving "aid and comfort to the enemy," and of being untouched by the outrages in Spain. Several correspondents liked it as far as it went, but bitterly resented our strictures against the "Loyalists," and felt we were not really giving them a fair break. Six others approved as far as we went, but wanted us to go to complete pacifism, two of them on the basis of most peculiarly strange principles.

The major problems put forward seemed to organize themselves more or less into three. The first is the problem of evidence. Were we taking a proper or improper attitude toward the evidence and propaganda available? Second, are we not obligated to be "for" Franco? No correspondent really defined this concept, but many clearly want us to be "for" the Nationalists and "against" the Loyalists in a way our editorial indicated that we are not. Third, what is this "positive impartiality," and what possible meaning has it for Americans dealing with the Spanish War? Lengthier quotations from letters may give our present readers an indication of some of the points brought up:

To say that there are two sides (by inference) to everything in the Spanish War is to disregard the evidence of one's common sense. . . . A Christian attitude of course is love of our fellow men including our enemies. To this your fellow Catholics are pledged. But the Spanish War, Mr. Editor, is a revolt of the God-loving people against a government of oppression inspired and financed by Moscow and its Arch Devil Stalin. * * *

Seriously, now. We do not want to go over and fight Franco's battles for him. Nor do we want to assume a belligerent attitude toward Loyalist supporters in this country or any other country. But let us have the courage to defend our Church and Christian civilization. If Franco goes Fascist, let us be the first to condemn him for that. Let us build our attitude on what we know without a doubt, rather than on uncertain speculations. It takes courage to adopt a stand in the face of those who call you "Fascist," but why not demonstrate to your readers a little Christian courage? If you were in Spain, editing your magazine when the war broke out, would you have, considering the certain knowledge you already have of what has happened, retained an attitude of "positive impartiality"—whatever that may be? Does an intervening ocean make you any less loyal to your Church? You would realize the inadequate character of your stand if you would put it in the concrete. What would you expect of a Catholic magazine in Spain if the positions of our countries were reversed—and you could not find a single Catholic Church in Loyalist America? You would have another name for the Spaniards and their "positive impartiality." I hope I do not sound like one of those who have heat and no light. . . . There is plenty of propaganda; one side is right and the other is wrong, since they contradict on major points. * * *

The carefully reasoned and constructed statement of the Editors of THE COMMONWEAL published in the issue of June 24, comes as a refreshing breeze amid the torrid blasts on the subject from the largest part of the Catholic press. It is true that your previous editorial discussions on the subject of the Spanish Civil War all insisted on a true intellectual search for truth and for a rejection of the high-powered propaganda issuing from both sides in the conflict. The issues raised appear to me to contain the same fundamental erroneous assumptions that underlie most of the official and unofficial Catholic discussion of the Spanish situation. The two principal erroneous assumptions are: 1. Justice—that we can predicate an absolute justice in the actions of either side in the conflict. It is obvious that the present conflict is not animated by any single, distinguishable end. How then can we dogmatically declare that either side is engaged in a "just" or "unjust" war? 2. Conflict—that an armed revolt was the only solution or, at least, the best solution to the serious problem that existed. An interesting parallel in the history of the United States is the Know-nothing agitations and church bombings, the work of organized minorities that was stopped in most places by the energetic action of the Catholic laity, although the civil authorities were often extremely lax in suppressing the organized disregard of Catholic civil and property rights. * * *

A picture of the conflict in Spain marked with certain definite lines rises from the Holy Father's address to the Spanish refugees (*Acta Apostolicae Sedis,* September 15, 1936), from the important paragraph devoted to Spain in the encyclical on atheistic communism (ibid., March 31, 1937, p. 75), from the letter of the Spanish hierarchy, the replies of bishops all over the world, from the testimony of gravest character of other men who are in position to know the facts and above just suspicion of distorting them. I believe, and it will be difficult for you to doubt, that if the one side in that struggle were to lose its atheistic components—parties that avow atheism on principle—it would be undone; they are essential to it. This is not true of the Nationalist forces: they publicly affirm the rights of religion which to a religious man are paramount.

But actions speak louder than words? Here is a recent instance of what you rightly desire—principle

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and practise combined. The Society of Jesus has been officially repatriated in Spain. That is a fact. The accompanying declaration of principles states as motives for it, first, the reparation of injustice done; then, secondly, this: "Just as the Spanish State recognizes and affirms the existence of the Catholic Church as a perfect society, with the fulness of her rights, so it ought to recognize the juridical personality of the religious orders canonically approved (official bulletin of the Burgos government, May 7, 1938).

Here is another statement of principle: "It [the State] recognizes the family as the first, natural and fundamental unit of society, and at the same time recognizes it as a moral institution endorsed [endowed?] with an inalienable right which is superior to any positive law." . . . Has anything been done toward effecting its aims? Paul McGuire, whom in another connection you have introduced to COMMONWEAL readers, has given relevant information: "Though Spain is at war, something like 1,000,000 pesetas a month is being spent on new houses in Seville alone. . . . The houses are allotted to the families which need them most, and the size of the family is always taken into account. . . . The rent of the houses is usually 10 pesetas a month. . . . The houses become the property of the head of the family for life, and he may leave them to any one of his sons, but he has no power to sell or mortgage (*Columbia,* May, 1938). Do not such principles, do not such practical applications, deserve to be known in COMMONWEAL pages?

Against the Catholic character of Nationalist Spain you allege bombings without licit military objective, and under papal protest. But you have never published a serious treatment of the ethical principles involved, nor a serious critique of the facts alleged, nor the form of the papal protests. Bombing is tragic under any circumstances; but at worst bombs kill the body. To teach atheism to children prepares both soul and body for hell. The public schools of Barcelona are subject to the authority of Jesus Hermandez, Communist Minister of Public Instruction, trained in Moscow (see "Education in Red Spain," by Father Domingo Mayor, S.J., in the *World Problem,* March, 1938). It is not the Christian catechism they are teaching there, nor the Marxist catechism they are teaching in Navarre.

I know you are not personally indifferent to these things. You are not indifferent to the essential subordination of the temporal to the eternal order. But the world is; and I think you have singularly blurred the witness of Catholics to this truth by the ambiguity of your position on Spain. * * *

It seems that the attitude you urge to be taken is a very sensible one, at least for American Catholics as distinguished from Spanish Catholics. There are ever so many problems right here in the United States to consume crusading energies. For example, we Catholics in this country (and elsewhere) are confronted with a mounting wave of propaganda the burden of which is that the Catholic Church is pro-Fascist and willing to approve the use of undemocratic methods in combating radicalism. The more successful this propaganda the less secure the position of the Church. It must be counteracted. Yet there are some not worried about being so labeled; in fact, they willingly provide statements and behavior usable by the sponsors of this variety of anti-Catholic propaganda. American Catholics, among other things, should thus avoid ideological entanglements of the political variety, as you point out, lest we unwittingly become identified in the "minds" of a misinformed public with that variety of totalitarianism called Fascism. * * *

At a time when the overwhelming temper of the people of this country is opposed to war as the greatest and most avoidable evil of our age, when at least 50 percent of Catholics, however much they may sympathize with Franco's cause, cannot conscionably endorse his methods or his alliances or his dangerous example to others who seek to smash civilization by the law of force, and when a group of articulate Catholics is bringing heavy criticism on its Church by a lone stand among the Christians of America, your courageous and restrained plea for a calmer stand is something badly needed by Catholics and by Catholicism. * * *

You state, "We do not feel qualified to discuss the problem as it is in Spain in any detail because the information available is so generally characterized by propaganda that we do not have any sufficient knowledge of the whole situation." The rest of your statement simply proves that you are not qualified to discuss the Spanish situation, either from lack of knowledge of the facts or your refusal to recognize them. Others might be excused for this gross ignorance but there is no excuse for you, for the founder of THE COMMONWEAL and now its Special Editor, Michael Williams, whose counsel is at your service, does know the facts, as shown by his editorial, "Views and Reviews," in the same issue of THE COMMONWEAL, in which he brilliantly proves the falseness of your position.

For unrelieved pessimism, it would be difficult to surpass your view of the Spanish situation. Despair hangs heavy over Spain's future, in your view, because the one side which we would expect to be susceptible to Christian influence appears not to be inclined toward a program of Christian social reconstruction. For one thing, such a view is apart from the facts; for another, your dark view of our Spanish co-religionists smacks of unco guid Puritan theology. . . . "Positive impartiality" is more properly the stand of the Liberal than of the Catholic; positive impartiality would allow equal rights to truth and error; positive impartiality says that no sides should be taken. On the other hand, Leo XIII declared that Christians were born for combat; and spoke of "honor to those who shrink not from entering the arena as often as need calls, believing and being convinced that the violence of injustice will be brought to an end and finally give way to the sanctity of right and religion." * * *

Your view of the Spanish problem appeals to me strongly. The publication of this article will undoubtedly reassure many of us who have been unable to accept blind partizanship with the Nationalists as the one Catholic viewpoint. It is most important both in viewing conditions abroad and in charting a

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

course for ourselves, that we be mindful that the totalitarianisms have developed, and will develop in the future, only where large numbers of persons suffer injustices, and have cause to distrust non-totalitarian leadership. Honest self-criticism will, I believe, show us Christians where we may best expend our energies, and will do more toward solving world problems than will belligerent condemnation of Communists and Fascists. * * *

You cannot mean that you would as soon have "Valencia" win as "Franco." You mean, I believe, that you would prefer to have a third party, more pleasing to you, save Spain. Since you did not create the universe and the party does not exist, you remain genteelly aloof and treat both sides as equally wrong. You stand watching men who are fighting for their hearths and their altars—and for *your* hearths and *your* altars—against utter tyranny, and remark that they do not really quite suit you. * * *

Before concluding, we would like to refer to some of the recent editorial comment in the Catholic press, on Spain and "impartiality." One of the most extensive treatments was an editorial in the July 2 *America* expressing disagreement with our editorial in a generous manner, on the grounds that the evidence available establishes facts which warrant condmnation of the Loyalists and support of the Nationalists by persons here in the United States: "This review has judicially examined the Loyalists and finds that they have attempted to destroy Spain socially, economically, culturally and spiritually. It is unalterably opposed to them. In like manner, this review has judicially examined Franco and the Nationalists. It finds that they, despite their faults and mistakes, are Christian and truly Spanish, and are progressively eager to build a new social order founded on justice and charity. It asserts, finally, its freedom and its intention to criticize and to condemn, if justice and charity be violated. . . ."

The *New World,* official organ of the Chicago Archdiocese, discusses the Spanish problem with no reference to THE COMMONWEAL in an editorial of June 24, repeating its previous recommendation "for everyone in the United States to keep fingers crossed, pending developments." Denying that this means "a conscious effort . . . to decry the Franco cause," the editorial says: "There has never been such an effort nor will there be any complete allegiance thrown to any side, not knowing just where the tides of war will turn tomorrow. . . . Politically to still 'keep our fingers crossed' seems a logical attitude, not knowing what the morrow will do in the jigsaw of European politics."

The June *Blackfriars* treats "impartiality and neutrality," and concludes: "Such a philosophy differs widely from the spirit of toleration induced by Liberalism. While the latter is tolerant because it believes in little or nothing and doubts the attainability of any absolute truth, a Thomist tends to be tolerant because his mind is open to all Being and persists in adhering to all truth wheresoever it may be found. Positive error apart, he will find only intolerance intolerable: that is to say, the presentation of a partial truth as though it were the whole truth, and the consequent exclusion of other partial truths."

Points & Lines

At the N. E. A. Conference

NEW YORK was host to the seventy-sixth convention of the National Education Association of the United States, whose theme had the ambitious title, "World Citizenship and Education." The various open meetings permitted a number of prominent leaders in the field of education and other public forums to air their views on the state of the nation and the world. Many spoke warmly for their version of democracy, with Mayor Hague and the American Legion mentioned as current threats thereto. More and more education was the common plea. Mayor La Guardia of New York, for instance, suggested:

At this time when the eyes of the public are on us, I would like to have exhibited publicly a map of the United States showing big black blotches over those areas where education is inefficient or lacking entirely. Education is like public health. We have a great health department in this city, but what good would it be if other cities neglected the health of their citizens and people with infectious diseases began traveling into New York?

Reuben T. Shaw, of Philadelphia, newly elected president of the National Education Association, concurred:

We hope that the American Legion will cooperate with us in securing federal aid for schools without federal control. Note that I say, "without federal control." We urge this in order that all American children shall have an equal chance for an education. I am speaking of mine areas and rural districts and other places where children do not have an equal chance.

President Roosevelt told the delegates of the similar sentiments he holds in this matter:

This leads me to ask you not to demand that the federal government provide financial assistance to all communities. Our aid, for many reasons, financial and otherwise, must be confined to lifting the level at the bottom rather than giving assistance at the top. Today we cannot do both and we must therefore confine ourselves to the greatest need.

Among those who cited the importance of education for the building of a true democracy was Governor Lehman of New York:

In this country we may be thankful that we are still free to speak the truth and to write the truth as we see it. One of the great weapons of democracy is universal free education which teaches youth the eternal truths of justice, liberty, tolerance and equality. These truths can be brought before no tribunal save that of enlightened public opinion. In your hands lies the privilege of keeping vital the principles of American democracy guaranteed to us by constitutional covenant.

Speaking to the delegates attending a pontifical Mass at St. Patrick's Cathedral, Monsignor Fulton J. Sheen of the Catholic University of America dwelt on a principle that is of fundamental importance for democracy and which has been the focus of attention at former meetings of the National Education Association:

The motivations of a man must be informed, else he is not educated. Civilization is made not by what man does but

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

by what he thinks. That's the trouble with the world today. We are educating only half the man. Character resides in the will, not in the intellect. It is not what a man knows that makes him educated but what he wills. When you have knowledge without virtue you have power without responsibility.

Currents in Latin America

USINESS with South America is on the increase, according to *Time:*

> Partly as a result of neighborliness, largely because of the reciprocal trade treaties of Secretary of State Cordell Hull, U. S. exports to Latin America as a whole increased last year from 40 percent to 90 percent in value. . . . In the same period Nazi Germany's trade increased less than 30 percent, Italy's 1½ percent. . . . It was disclosed that the U. S. had nudged Germany out of No. 1 place as exporter to Brazil, that Brazil was starting to cut down her German trade.

Another development which points to closer economic collaboration among the Americas is noted in *Business Week:*

> Argentina wants to adopt American industrial standards and has requested that the American Standards Association appoint a permanent staff representative in Buenos Aires. At a meeting this week of ASA members, the proposal was approved. It is expected that the directors will appoint a representative soon who will cooperate with the national standardization movement in the Argentine. Later the scheme may be expanded to other South American countries.

The policy of the Department of Agriculture, on the other hand, has had a deleterious effect on our trade with South America, according to some commentators. James S. Carson, vice-president of the American and Foreign Power Company, speaking before the Institute of Public Affairs at the University of Virginia, charged that:

> Our crop plow-under policy of recent fame (or ill fame) and our hog-killing adventure affected not only our South American but our whole trade. Not only Germany but Japan takes this cotton produced in South American republics on a barter basis. The latter country has an ambitious program to buy more from Latin America by making arrangements not only for larger cotton purchases from Brazil, but for wool from Argentina, nitrates and raw ores from Chile and possibly petroleum from Mexico.

A mission which, if successful, would tend to counteract growing collaboration is described in *Newsweek:*

> Cardenas has launched a new adventure—a high-powered campaign to persuade the rest of Latin America that expropriation of foreign property had been a success in Mexico and should be imitated elsewhere. . . . To Argentina and Brazil he sent Fernando Saldana Galvan, fiery labor orator; to Venezuela, Ruano Llopis, Spanish-born painter of bullfight posters; to Salvador and Nicaragua, Antonio Rueca Osuna; and to Guatemala, Felipe Perez. Guillermo Llera, Director General of Agriculture, was already in Colombia. Vicente Lombardo Toledano, labor leader, now in the United States, is scheduled to tour Latin America later.

The Mexican oil expropriations can hardly be called an economic success until some agreement on the question is reached with the United States, for Mexico's finances at the moment are in a precarious state. A possible settlement of these claims is discussed by *Business Week:*

> President Cardenas is reported to have proposed to the expropriated oil companies through their governments that they cooperate in the distribution of the oil and that in return Mexico will allocate 60 percent of production to indemnity payments. Presumably this would provide for complete settlement in ten years. Once the idea of expropriation is accepted, no matter how reluctantly, the plan has its good points. It would keep the distribution of the oil in the hands of the companies, which could then prevent distress selling by the Mexicans in world markets, and which could control promised indemnity payments by controlling the distribution of Mexican oil. It appears now that this is the only way payment will ever be made. No foreign operator in Mexico wants to accept Mexican government bonds. . . . It is important that the oil controversy be settled promptly and firmly if further serious troubles over foreign investments in both Mexico and the rest of Latin America are to be avoided. That is why business is awaiting so impatiently action by Washington on oil. A precedent is being set which will have a good deal to do with our future business south of the Rio Grande.

From Buenos Aires comes disheartening news that bids fair to be far more serious as a threat to harmony in the Americas. John W. White writes to the New York *Times:*

> The outlook for the Chaco peace conference became darker . . . as neutral delegates failed in their attempts to persuade Bolivia and Paraguay to accept an arbitration formula. . . . Instead of holding the plenary session, the delegates of the six neutral states that are acting as mediators—Argentina, Brazil, Chile, Peru, the United States and Uruguay—met for two hours and discussed possible means of preventing definite failure of their three years' effort to settle the territorial dispute. After this meeting one delegate told newspaper men that the chances were a thousand to one against success. . . . The negotiations in the last few days in favor of the arbitral formula have aroused the resentment of the Bolivian delegation. There is now an atmosphere of suspicion and distrust within the conference that makes it extremely difficult to continue negotiations. The Bolivians are bitter over the fact that their acceptance of the conference's proposal for the frontier should be used as a basis to attempt to force them into arbitration.

Farmers on Relief

IN A RECENT article published in the *Journal of Farm Economics,* Paul Landis sums up certain findings of a number of state, federal and university investigators:

> The highest relief rates and the lowest land areas go together. Land that is subject to wind erosion, inadequate water supply, and low soil fertility tends to put the farmer on the relief rolls.
>
> A small farm is often a drawback. Those on relief have farms averaging one-third to one-half the size of their non-relief neighbors. The most successful farm in wheat-raising areas is the large acreage unit.
>
> Farmers who have little or no livestock, poultry or garden plot tend to go on the relief rolls. Relief clients were found to have less livestock, poultry and smaller gardens than the self-supporting farmers.
>
> Temporarily, specialization may be more profitable, but it is diversification that enables the farmers to keep off relief.
>
> It was found that those who earned an income of $294 or less annually from some outside sources were on relief. The self-supporting part-time farmer made an average of $585 per year, outside of the earnings from his land.
>
> Husbands and wives in rural relief households usually have less schooling than their non-relief neighbors. Seventy-one percent of the children in relief households between the ages of ten and seventeen are retarded in school, and a lower percentage of children on relief are at school, especially after passing the age of compulsory attendance.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Stage and Screen

The Acting of the Year

THOUGH the theatrical season of 1937-1938 has not been remarkable for its plays, its acting has been of an unusually high standard, both in major and minor parts. In fact there have been few years when the histrionic level has been so uniformly high. It is impossible in a restricted space to enumerate all the performances worthy of mention, but there were some so outstanding that no one can forget them. There were on the masculine side Dudley Digges's richly human Gramps in "On Borrowed Time," and his delightful grandson played with such sincerity and charm by seven-year-old Peter Holden. What a team they were and are! Then there are Frank Craven, whose quiet humanity makes "Our Town" seem more important than the author wrote it, and Sir Cedric Hardwicke, who despite his lack of warmth at the end, gives an unforgettable impersonation of the aristocratic intellectualism of the Very Reverend Thomas Skerritt. There were Alfred Lunt's sly Jupiter in "Amphitryon 38," and Richard Whorf's Trepleff and Sydney Greenstreet's Sorin in "The Sea Gull," which marked Mr. Whorf as one of our two or three most promising young actors, and Mr. Greenstreet as one of the best of the older generation. There were Cyril Raymond and Marcel Vallee in "French without Tears," showing English and French comedy at their best, and Ezra Stone's adolescent in "What a Life," and Robert Shane's Renny in "Whiteoaks," and Leo G. Carroll's Victorian father in "The Two Bouquets," and St. Clair Bayfield, Al Shean and Frank Green in "Father Malachy's Miracle." Then there were Orson Welles's imaginative enactment of Captain Shotover in "Heartbreak House," and Hiram Sherman's rich comedy as Firk in "The Shoemaker's Holiday," and Broderick Crawford and Wallace Ford in "Of Mice and Men," and Elia Kazan as the gunman in "Golden Boy," and George M. Cohan's Roosevelt in "I'd Rather Be Right."

On the distaff side perhaps first honors go to Gertrude Lawrence for the irrepressible comedy of her performance in "Susan and God." Miss Lawrence is a veritable English Rejane. Then there were Ina Claire, delightful comedienne as always in "Once Is Enough," showing that she is a mistress of quiet emotion as well; Lynn Fontanne in her ironic Alkmena in "Amphitryon 38"; Julie Hayden's tenderly spiritual Brigid in "Shadow and Substance"; Uta Hagen's Nina and Margaret Webster's Masha in "The Sea Gull"; and Lillian Gish's delightful Martha in "The Star Wagon." In repentance for her unfortunate Cleopatra, Tallulah Bankhead returned to simplicity and truth in "The Circle," and gave perhaps the finest performance of her career. Let us hope that in the future she will avoid stunt acting and be the true artist she really is. Then there was Mady Christians as the Queen in "Save Me a Waltz," and as Hesione in "Heartbreak House." Miss Christians is an actress who ought to stand, when she finds the part, with Gertrude Lawrence, and Ina Claire, and Helen Hayes.

Among unknown players who revealed great promise were Peggy Converse as the impish Gladys in "A Comedy of Good and Evil," Margaret Curtis as the Scottish lassie in "Father Malachy's Miracle," Martha Scott as the small-town girl in "Our Town," Nancy Kelly as the daughter in "Susan and God," and Patricia Morison as one of the two Victorian maidens in "The Two Bouquets." And there were many others. In short, on the interpretive side the season just closed has been more than encouraging. It shows that our players are all ready waiting for our dramatists. Perhaps, if the latter will stay away from Hollywood, they may prove worthy of writing for such accomplished players.

GRENVILLE VERNON.

Soldiers and Sailors and Such

THERE'S a rare treat in store for those who go to see Metro-Goldwyn-Mayer's latest picture, "The Shopworn Angel." Based on a story by Dana Burnet, and photographed beautifully right from the opening montage effects straight through to the final close-up of Margaret Sullavan, this film tells simply and with restraint the story of the shy and countrified soldier boy and the not-too-pure actress with whom he falls in love. James Stewart, as the boy, is blundering and real and likable; and Miss Sullavan, as the rather fast, oversophisticated stage person, gives a first-rate performance. But it is Walter Pidgeon, the man who has been keeping the actress and who loves her too, who is a delightful surprise in his excellent characterization. In fact everything about "The Shopworn Angel" puts it in a class by itself—unless one were to quibble and object to the closing scenes in which there seems to be too much of waiting for the soldier boy to be killed off.

Paramount's "Tropic Holiday" in Mexico is not as bad as one might expect. Of course it's not the Mexico of "The Wave." It's rather a Hollywood Mexico with "a turquoise sea and a moon like a twenty-dollar gold piece" and a lot of beautiful girls and handsome boys with bronze skin and very white teeth. The sappy musical-comedy plot concerns Ray Milland as a scenario writer who seems to find inspiration and love while lolling in the arms of Dorothy Lamour and listening to her singing. The picture is saved, however, by the good musical score by the Mexican composer, Augustin Lara, some pleasant singing, the humor of Martha Raye and Bob Burns, which is subdued and much better than usual, and several fine shots of clouds and seascapes.

If the performances of Freddie Bartholomew and Mickie Rooney weren't so sincere, "Lord Jeff" would be just another "Rover Boys at School." Freddie, as the child crook who is caught and sent to the common sailor's school instead of the reformatory, and Mickie, as the lad who's been at the school some years and already has his stripes, share honors and are equally effective in this Metro-Goldwyn-Mayer pictures. Perhaps we are getting a bit tired of seeing Freddie as a snob and perhaps in "Lord Jeff" we may think his conversion comes too quickly, but we do have to admit that as an actor he holds his own and usually outshines any of the grown-ups in the films.

PHILIP HARTUNG.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Books of the Day

Dictators

Mussolini in the Making, by Gaudens Megaro. Boston: Houghton Mifflin Company. $3.50.

Lenin, by Christopher Hollis. Milwaukee: Bruce Publishing Company. $2.50.

THE NEW authoritarian régimes of Europe are strange to the American mind, but it is hard to find a solid study which may explain, without bias, how nations like the Russians and the Turks, the Italians and the Germans, have been seduced into sacrificing individual freedom of thought and action for the achievement of their "totalitarian" states. American readers still are restricted to studying the characters of the men who succeeded in subjecting reluctant or enthusiastic people to the omnipotence of their dictatorial wills.

Among books of this kind you will find no more valuable information than that offered by Gaudens Megaro in his account of Mussolini's amazing career during the years of his Marxist convictions and Socialist activities. It is the first collection of information about, and critical interpretation of, his early life, hidden till now by both insufficient knowledge of the facts and apocryphal legends. On four occasions, while preparing his book, Mr. Megaro was searched by the Italian police and on at least ten occasions he was questioned by them. Despite this vigilance by the Fascist authorities, the American scholar from Harvard University was able to gain access to the "suppressed" material on Mussolini, the anti-militarist, the anti-nationalist, the revolutionary Marxist.

During ten years of tenacious research the author visited everyone still available who had been associated with the Duce before the Great War; he investigated Mussolini's contributions to Socialist publications and the tendencies of his editorial work. He read Mussolini's early speeches and the trials in which he was involved.

This material enabled the author to write a biographical volume based on really new evidence. Unfortunately his account of the development of Mussolini's career is not as excellent as his research in the sources; he plays off Mussolini the Socialist against Mussolini the Fascist instead of following step by step his conversion to a new philosophy. With a very poor psychological approach, Megaro denies the intellectual struggle in Mussolini's personality; according to him the Duce is just an ambitious fellow who abused both Socialist and Fascist doctrines, international and national ideals, only "as a mask to glorify and satiate his ardent passion for action and power." I doubt whether you can do justice to Mussolini's historical stature if you write from such a point of view.

When we approach Mussolini's personal history, we should always keep in mind that his Socialist convictions were not the result of personal experiences and intellectual decisions but of his environment in home and school. It is a matter of course for the son of a Prussian officer to become an officer himself. About in the same way it was a matter of course that Benito, whose father, a poor blacksmith of the Romagna, excelled in invectives against the Pope and the House of Savoy, should become a Socialist agitator. Is it really astonishing when a man of about thirty turns from his traditional thinking and develops a new system of thought? Why should Marxist Mussolini, who turned Fascist, be less trustworthy than aristocrats turned Socialist? It is a pity that Magaro is too prejudiced to set forth the stages of Mussolini's spiritual renewal, of which his material—fifty volumes, if published in complete form—might grant some intimate glimpses.

When Mussolini turned away from Marx to Nietzsche, he was already a well-known personality in the Socialist movement and editor of its most important paper. Had he been, as Megaro describes him, only a man of ambition and not burdened with distrust of the expediency of the Socialist utopia and of the economic doctrines of Karl Marx, Mussolini undoubtedly played safer in keeping faithful to the party line instead of following his new convictions. As a matter of fact, he retired for years into the background of political life. Nobody, not even Mussolini himself, was able to predict that after four and a half years he might be able to inaugurate a new epoch of Italian history. It is a notorious fact that he was very far from taking his change of mind in a frivolous way. He fought duels with former comrades who doubted the sincerity of his conversion; he had a thorough explanation for any socialist argument, and in this way started the foundation of his own Fascist doctrines. Megaro's book, however, does not do justice to the interior development whose sincerity you cannot deny even to your political opponent, without proofs.

In this regard Hollis's book on Lenin is a fine example of biographical fairness. Certainly the Catholic author is no less opposed to the Bolshevik dictator than Megaro is to Mussolini; but his searching analysis strives to picture Lenin's personality with the highest impartiality. Hollis does not offer new material and the fruit of scholarly research as Megaro does. It is just a popular biography, not based on new sources, but mostly on monographs. Unfortunately Hollis is not very critical in dealing with the purposes of the literature he used. It is especially Trotzky whose biased history he followed too trustfully. Hollis's book offers nothing to a learned expert but it is good reading as an introduction to Lenin's personality and the origins of the Russian revolution. The first chapters are very well written; later you have the somewhat disagreeable feeling that the author was a little in haste to finish.

C. O. CLEVELAND.

CONTEMPORARY SOCIAL PROBLEMS

Pope Pius XI and World Peace, by Lord Clonmore; with a Foreword by His Eminence Cardinal Hinsley. New York: E. P. Dutton and Company. $3.00.

LORD CLONMORE'S book is a full and a careful account of the public life of the present Pope—especially that portion following his accession. The author is at pains to make it known that he is a supporter of all that the Pope has done and that the book is "frankly partizan" throughout. It seems, indeed, to suffer in its critical aspects because of this, for there is evident a rather naive amazement that a world devoted entirely to power politics fails to listen to the moral principles stated in the papal encyclicals. Nevertheless the author seems to have a fine and a broad understanding of the situations he discusses, and the matter is presented in a straightforward and intelligent way.

Lord Clonmore considers the last five Popes to have been diplomats in the best Petrine tradition. The great age of the Papacy and the importance to so many people of its actions, makes it impossible for the Pope to come to

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

decisions with the dispatch and peculiar timeliness of a modern dictator. Accordingly one expects to see the rule of "principle before expediency" continuing in Pius's reign. He was admirably fitted, both in disposition and by experience, to pursue this policy, and he has done so with remarkable consistency. Lord Clonmore's book explains how intelligently and firmly the Pope has followed both doctrinal and political principles throughout the moral chaos of the power politics of our century; especially since the war.

In each important situation—the Russian, the Italian, the Nazi, and many others—a pronouncement or encyclical has followed upon a careful study of the whole affair. The Pope has then acted in accord with this statement of principle in all other situations which followed. These encyclicals in turn are careful applications of doctrinal and political principles in the purest Catholic tradition. The thing that stands out most prominently throughout this book is the appalling incompatibility between such a diplomacy and the opportunism of all other contemporary diplomacies. I find myself surprised; not with Lord Clonmore, because the Papacy is not more readily heeded, but on the contrary, because even a pretense of respect is still paid to it by the world. Surely a catacombal existence seems to be threatening organized Catholicism and its leader.

JOSEPH MC DONALD.

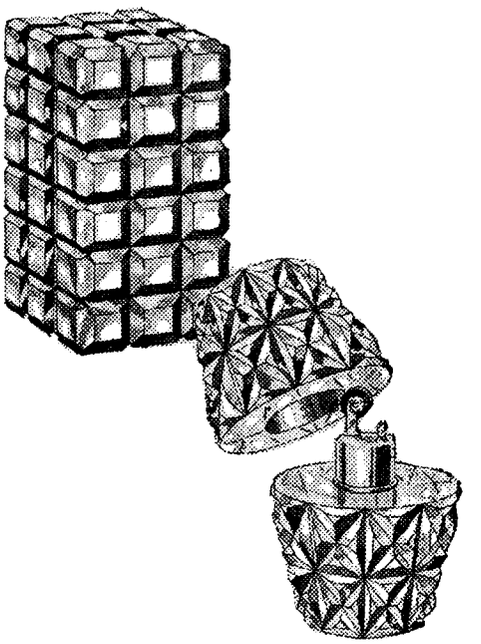
The Right to Work, by Nels Anderson. New York: Modern Age. $.50.

A DIRECTOR of a WPA Section on Labor Relations has written a book which the publishers call "A Magna Charta for the Unemployed." It might as easily have been called "How America Changed Its Mind in a Half-dozen Years." This is the story, incomplete as yet, of a gigantic innovation in American political and economic behavior that promises to become a permanent feature of our national life. The federal work relief program was a pioneering job. When WPA was initiated in 1935 there was no experience in American history on which to build, no trained personnel, scarcely any precedent for the new relationship between federal and state governments that was to arise. CWA and FERA, the forerunners of WPA, had been stopgaps. When CWA was discontinued in March, 1934, a Work Division was added to FERA, out of which grew the Works Progress Administration in July, 1935.

Certain principles were to govern relief projects: they would be useful; a very large percent of the money would be spent on wages; the workers on the projects would come from the relief rolls; and a maximum number of the workers would be moved into private employment in the shortest possible time. Thus the government had to engage in projects which could be rapidly liquidated just as soon as conditions in private industry warranted. WPA was faced with the necessity of devising a program that would be "useful" and "non-competitive." This dilemma gave rise to various charges, that the projects were "boondoggling" or that workers would not leave their WPA jobs. The latter charge came most frequently from employers of transient labor in the California hop fields, the Colorado beet fields, the Michigan cherry orchards, or the truck gardens of New Jersey. In a marginal industry such as beet sugar the government's work relief program tended to diminish the employer's freedom to exploit workers at sub-standard wages. For industry generally the government's work relief program cut into the "reserve

B. ALTMAN & CO.
FIFTH AVENUE 34TH STREET

hand cut crystal
table lighter
at 1.00



a good reliable operator, and what's more, as pretty a present as you'd like to offer anybody.

Three sparkling designs . . . hand cut and well made.

novelties . . . main floor

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

pool of labor," and incidentally raised the standard of living of the workers on WPA.

In a chapter which he calls "Paying the Bill," Mr. Anderson discusses relief costs. For the three years, 1933 to 1936, the federal government expended $11,000,000,000 on relief, approximately the amount of the budgetary deficit for the period. For the three years, 1929 to 1932, the national income declined from $80,000,000,000 to $40,000,000,000, representing goods that were not consumed, labor that was not used, work that was not done. Mr. Anderson argues for social bookkeeping in the widest sense, concluding that the social usefulness of the WPA outweighs the financial burden, which he discusses only incidentally.

One conclusion is inescapable after reading this book. WPA is profoundly affecting and will further affect the relationship between the citizen and his government, and the states and the federal government. The poorer states, especially in the South, will look more and more to Washington. Power is being concentrated on the Potomac as well as in Wall Street. And the physical face of the nation is being changed by the work of WPA-ers, as the dozens of splendid photos that illustrate Mr. Anderson's book show. "The Right to Work" is a story of high adventure, modestly told. KATHLEEN COYLE.

The Chinese People, by George H. Danton. Boston: Marshall Jones Company. $3.50.

THIS intelligent, methodical survey of the new problems and old backgrounds of the Chinese people lacks the popular charm of Lin Yutang's "My Country and My People," but gains in lucidity. Especially interesting—the author is an educator with a decade or more of service in China—are the chapters on Education, Christianization, and Language. The problem of language is one which war will not solve. Consider the difficulties of a written language without alphabet or syllabary, containing 40,000 separate characters; a spoken language in which distinctions of tone are of equal importance with sound distinctions; variations of dialect which make impossible verbal communication between neighboring provinces; a rigid, official, classical language bearing as little relation to popular speech as Anglo-Saxon to modern Cockney. And yet her language has proved across the centuries China's primary civilizing and centralizing agent; her written ideographs have conditioned not only her art forms but her very method of thought.

Other chapters discuss: Geographical and Ethnographical Considerations; Customs and Ethics; Emotive Life; Esthetics; and Nationalism. DAVID BURNHAM.

FICTION

Requiem for Idols, by Norah Lofts. New York: Alfred A. Knopf. $2.00.

FEW OF the younger writers today can tell a story with the skill of Norah Lofts. Too few can equal the spontaneous cadence of her sentences or keep pity and drama so well within their bounds. In "Requiem for Idols" she is in high form, making an unusual book out of an old theme and by a technique hardly original.

The story tells of three women all of whom face middle years, one thoughtless of the future, one fearful of it, one completely indifferent to what it may bring. Each of them has loved and none too happily. The oldest has brought about the death of her lover as "the only way to save him." The next, wearying of a placid if devoted husband, hurries from one affair to another, brooding upon the flight of youth. The youngest and narrator, in running away from an infatuation, buys their childhood home to which her sisters eagerly return as a refuge, and, depressed by the realization which its associations bring, as readily leave to take up again, however unwillingly, "the burden of mortality."

Shortcomings the book has, no doubt. As in one of Miss Lofts's earlier novels the main characters are perhaps too sketchily drawn. Surely they are too often crowded into the background by those intended to be secondary—notably Agnes, the maid, and Dahlia, a Negro singer, who takes away with her departure much of the spark of the story. Some may believe she does not even belong here, but if she is a misfit, she is a glorious one.

VIRGINIA CHASE PERKINS.

Blow for a Landing, by Ben Lucien Burman. Boston: Houghton Mifflin Company. $2.50.

THE AUTHOR of "Steamboat round the Bend" dedicates his new novel to shanty boaters and their hounds, to fishing-boat captains and to "all those brave souls in the valley who uncomplainingly dwell at the mercy of the great river." And he might have included that large group of readers who will read anything and everything about people who live on the water. Mr. Burman misses no tricks in "Blow for a Landing" and includes in his story about shanty folk on the Lower Mississippi all the river jargon, songs, Negro lore, superstitions, fish, fears, storms and floods that he can pack into one book.

From the first storm scene in which the river takes from the Penny family their fifth son, until the very end of the book when the family realize that life on the river is the only life for them, we get the story of the last of the Penny boys, Willow Joe, and his unconquerable love for the river and music. Willow Joe really tries to buy and start a farm for his mother and father, but each failure, due more to the cheating of his fellow men than to the floods of the river, is more pathetic than the one before. The mother never convinces Joe that "music's just full of sin; and dancing's crossing hell on a spider web"; the boy obeys his mother even though music and the river are part of him. Mr. Burman romanticizes his hero and idealizes his shanty folk, but we forgive him for that in exchange for his fine descriptions of the storms, the swamps and the floods. His writing is colorful and has variety; however, it could be improved if he would not use quite so many adverbs made from adjectives: oilily, uglily, giddily, shiningly, forlornly. However these are minor criticisms of a book that might well be supplementary reading for those who were fascinated by Pare Lorentz's film, "The River." PHILIP T. HARTUNG.

My Sister Eileen, by Ruth McKenney. New York: Harcourt, Brace and Company. $2.00.

THIS reviewer is a year or so behind in his *New Yorkers,* and so the present compilation of fourteen Sister Eileen tales from that estimable magazine comes to him as a pleasing novelty. The McKenney sisters, it is evident, enjoy to the utmost life's caprices and I am glad they make no secret of it. All the adventures in this little volume are warranted genuine, and on close inspection we have no doubt about the matter, even if there does seem to be a bit of coloring added here and there. How funny are life's near tragedies, as when

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Eileen, trying to save sister Ruth from drowning, could do no more than valiantly swat her with an oar. Or when Ruth's he-man suitor, the Georgian Prince and student of dairy science, almost made away with poor, innocuous Robbin Wilkins whose imagined rivalry was more than he could bear; and what saved Robbin? Why, the Prince had to rush off to care for his ailing cow, Elizabeth, who after all came first in his affections.

Read this perfectly frivolous book if you would learn how Ruth escaped the clutches of the Polish frontier guard and how Mr. Spitzer went about killing the fungus in the bathroom and what a lone girl reporter should do when she's up against the Brazilian navy.

T. O'CONOR SLOANE III.

POETRY

I'm a Stranger Here Myself, by Ogden Nash. Boston: Little, Brown and Company. $2.00.

THIS new collection of Mr. Nash's highly original verse might well have been graced by the subtitle of one of his earlier books, "The Golden Trashery of Ogden Nashery." For the bard of rhyme at all costs and don't spare the syllables has clearly been devoting his leisure hours to the classics of English and American verse. One result is the unexpected emergence of immortal lines, which have undergone a sea-change into something rich and strange, in the midst of Mr. Nash's care-free ballads. Readers of Yeats are advised to see what wonders Mr. Nash can work by consulting "The Strange Case of Mr. Fortague's Disappointment":

"Mr. Lionel Fortague said he would settle down on
Innisfree, the home of irridescent chitchat.
He said he would a small cabin build there, of clay and
wattles made,
Everybody said did he mean he would build a small
cabin there, made of clay and wattles?
Mr. Fortague said yes, but his way of putting it was
more poetic.
Everybody said maybe, but they were all out of wattles."

Besides this highly subversive *Tendenz,* Mr. Nash's verse seems to have taken on other new trends. His muse is becoming more high-minded every day. International affairs, high questions of ethics, and the strange ways of the human race are all grist to the mill of this god among versifiers, in addition to the sordid details of a bard's battle for existence in this age of the machine. There is no critical coping with Nash; what can you do with a man who extends the hand of fellowship thus:

"I care not who gaineth the laurel,
All I want is a foe and a quarrel.
Alone in my dither I pine.
For the sake of the days of auld lang syne,
For your white-haired old feyther and mither,
Come along, come along to my dither.
With no foe in my dither but me,
I swoon, I lay doon, and I dee."

MASON WADE.

Poetical Works of W. W. Lord. New York: Random House. $3.50.

IF THE critics of New York, my dear fellow-suffering readers, could remember back six months there would be many of them who would die with embarrassment at the thought of the harmless mediocrities they had hailed as great geniuses. Miltons, Shakespeares, Homers. There

Read

The LABOR LEADER

Official organ of
The Association of Catholic Trade Unionists

Labor News from the Catholic Viewpoint

Subscription $2 per Year
Sample copy on request.

191 Canal Street **New York City**

A PLAY FOR THE ENTIRE FAMILY!
GEORGE ABBOTT'S NEW HIT
WHAT A LIFE
"The American farce-comedy of humor at its best."
Grenville Vernon, THE COMMONWEAL.
BILTMORE Thea. W. 47th St., Evs. 8:45—50c to $3. Mats. Wed. & Sat. 50c to $2.

DOYLE-McHALE, INC.
FLOOR COVERING CONTRACTORS
Forty Years Practical Experience
CARPETS — RUGS — RUBBER — TILES
Estimates Free *Skilled Craftsmen*
18 East 30th Street, New York City. MUrray Hill 4-0256

Classified Advertising

RATES for classified advertising: One to twelve times, 40c per type line. Thirteen consecutive insertions, 36c per line. Twenty-six or more consecutive insertions, 32c per line. Minimum space, three lines.

EMPLOYMENT AGENCY

DUCHESNE PLACEMENT BUREAU. Direction Alumnae of the Sacred Heart. Specializing in the highest type young Catholic women, as office personnel. 120 Madison Avenue (Carroll Club Bldg.), New York City. MUrray Hill 5-0433.

LENDING LIBRARY

A CATHOLIC LENDING LIBRARY has been opened in Harlem, at 48 West 138th Street. Everybody welcome Tuesdays and Fridays, from 7 to 10 p.m. Tel. AUdubon 3-0219. Catherine de Hueck, librarian.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

was a critic in 1845 who had the indiscretion to hail a young poet, William Lord, as "the American Milton," but I do not think that he would have to swoon with embarrassment were he alive today and reminded of his mistake, for Lord wrote this:

"As when a ship, that on the world's great sides
Climbs the wave-ribbed Pacific, 'gainst the weight
Of tempests from the skiey Andes pressed
Upon the barriered continent of air,
Resistless back, and leaning on the sea,
Is hit by thunder, and intestine fire
Breaks forth, and lights the inexorable face
Of her wild doom; the stark, bewildered crew
Give her to wind and sea, and as she swings,
Helmless, from wave to wave, with crashing spars,
Sit idle,—so sat these who manned the torn
And struggling wreck of heaven, in this abyss
Storm-tossed; . . ."

Of course Lord was not a Milton. He had not Milton's variety; he had nothing of Milton's pastoral sweetness. He had none of Milton's mountains in his mind.

Yet Milton was the word to choose for Lord, for whatever was good in Lord was Miltonic. Whenever he copied Wordsworth, he copied the worst in Wordsworth: a sentimentalism, a desire to be easily transported to God by a water-fall. He was unable to copy the occasional real lyricism of Wordsworth. I do not think he ever perceived the stark simplicity of Wordsworth in a poem like the "Leach Gatherer." As a copier of Shakespeare, he was worlds better than the closet-dramatists who write "prithee and yea" blank verse, but he was no kind of a Shakespeare. As a Milton, however, he had some of Milton's sonority. Once every thousand lines he had Milton's strength: a contempt for anything save rugged brevity. He dared begin Book I of "Christ in Hades" with a sublime, Miltonic awkwardness:

"Came on the starless age of the uncheered
Dark night, etc."

Call Lord a Milton, then. He was an American Milton who was a literary man as early as 1844, and was thereafter an Episcopalian minister and a great talker up till 1907. In this very year 1938 he has been beautifully remembered in this superbly printed complete collection of his poems. DANIEL SARGENT.

Songs of Immolation, by Sister Marie Emmanuel, S.C. New York: Benziger Brothers. $1.25.

LIKE many another minor singer of the great major themes of faith, the author of these verses needs to discipline herself against sentimentality and to remember the abysmal difference between beauty and prettiness. Surely, cherubs with fluffy pink wings belong to confectionery rather than to poetry! Nevertheless, most of these child-like songs do sing, and their sincere and joyful absorption in Divine Love is disarming. K. B.

Songs of the American Women's Colleges; compiled and edited by Barnard A. Young. Boston: Intercollegiate Music League. $1.00.

THOUSANDS of students and alumnae throughout the United States will welcome this official collection of alma mater and pep songs from 76 women's colleges. Numerous Catholic colleges are included. Words and music are well printed in usual sheet music size. C. N.

The Inner Forum

TRINITY SUNDAY has for several years been marked by special observances for German Catholic youth. This year's pastoral letter intimates what heroism is called for today by the persecution of the Church in Germany. Count von Galen, Bishop of Muenster, quoted from the forbidden papal encyclical on the trials of the Church in Germany. "The Cross of Christ is 'still for Christians the hallowed sign of redemption, the standard of moral greatness and strength. In its shadow we live. In its kiss we die. On our graves it shall stand to proclaim our faith, to witness our hope turned toward the eternal light.' Such should be the chief idea and content of your vows of loyalty on this annual German Catholic Youth Day."

A similar idea runs through the pastoral letter of the Bishops of Berlin, Trier and Breslau: "The Cross is the sign of our profession of faith. Now in the eyes of the world, as once before, it is a sign of disgrace. And all those who stand in the Imitation of Christ must reckon with the fact that they will draw upon themselves the 'contempt of the people' and the 'mockery of men.' . . . Christ is testing his young people, as to whether they are prepared and strong enough to carry the Cross of the Lord. We must once again learn this. And we have learned it. Catholic youth, together with you, your Bishop will take up the Cross in sacrificial hands and show it to the people from whom we have proceeded and whom we love, whom we desire to serve, and for whose salvation we are jointly responsible."

Archbishop Groeber of Freiburg calls upon Catholic youth to take a vow, which says in part: "A believer in Christ am I, and yet another thing: a Roman Catholic Christian. And I shall remain a Roman Catholic come what may! This do I acknowledge and this will I write down honorably and courageously when questioned as to my religious beliefs. And the more they attack my Church, the more bravely will I stand up for it. This is demanded of me by my salvation, my faith, and my conscience, my character, the welfare of my people and the example of my parents and my forefathers. Upon my grave shall they set the Cross, the sign of faith in Christ and Redemption, the pledge of Resurrection and eternal triumph."

CONTRIBUTORS

Francis X. MURPHY, C.SS.R., is studying theology at Mt. St. Alphonsus, Esopus, N. Y.
Joseph A. BREIG is a newspaperman.
Dorothy Cowles PINKNEY is a Pennsylvania poet.
Marion L. GRUBB is a contributor to current periodicals.
Rev. R. A. McGOWAN is assistant director of the Social Action Department of the National Catholic Welfare Conference.
Albert CLEMENTS is a New York poet.
C. O. CLEVELAND is the pen-name of a well-known German Catholic writer.
Joseph McDONALD, a contributor to current magazines, is employed by a contractor for the Independent Subway of New York.
Kathleen COYLE is secretary to the science department of Long Island University.
David BURNHAM is the author of several novels, the latest of which is "Winter in the Sun."
Virginia Chase PERKINS writes literary reviews.
T. O'Connor SLOANE III is connected with a publishing firm.
Mason WADE contributes to current periodicals.
Daniel SARGENT, critic and poet, is the author of "Thomas More" and several books of verse.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

EDUCATIONAL DIRECTORY

GIRLS' SCHOOLS

REGIS COLLEGE WESTON MASS.

A Catholic Institution for Higher Education of WOMEN

Incorporated under the laws of the Commonwealth of Massachusetts with full powers to confer degrees. Standard Courses leading to the degrees Bachelor of Arts and Bachelor of Science (Curricula in Household Economics and in Secretarial Science, and Social Service). Affiliated to the Catholic University, Washington, D. C. Degrees "fully approved" by the University of the State of New York.

Conducted by the Sisters of Saint Joseph

For Catalogue Address: THE REGISTRAR

MARYMOUNT COLLEGE

Tarrytown-on-Hudson, New York

Conducted by the Religious of the Sacred Heart of Mary

Accredited. Resident and non-resident. Confers B.A., B.S. Degrees. Special two-year course. Music, Art, Pedagogy, Journalism, Household Arts, Dramatics, Secretarial, Pre-Medical. Athletics.

Extensions: 1027 Fifth Ave., New York City

Paris, France Rome, Italy

Address Secretary

MARYMOUNT PREPARATORY SCHOOLS

Wilson Park, Tarrytown, New York

Fifth Ave. & 84th Street, New York City

Address Rev. Mother

College of St. Elizabeth

A Catholic College for Women, on the approved list of the Association of American Universities. Campus of 400 acres. Modern residence halls. Regular arts courses, pre-medical, secretarial, teacher-training, music, home economics, science. Degrees—B.A. and B.S. in Home Economics.

For catalogue, address the Dean

Convent Station, New Jersey

GOOD COUNSEL COLLEGE

White Plains

WESTCHESTER COUNTY NEW YORK

Conducted by the Sisters of the Divine Compassion

Fully Accredited

Standard Courses in Arts and Sciences, pre-medical Journalism, teacher training, secretarial studies, library science fine arts.

Unusually beautiful location. Extensive campus

Forty Minutes from New York

ACADEMY OF ST. JOSEPH

In-the-Pines

Brentwood, Long Island

Boarding and Day School for Girls

Elementary and High School, Affiliated with the State University

Complete Courses in Art, Vocal and Instrumental Music

EXTENSIVE GROUNDS, LARGE CAMPUS, ATHLETICS

HORSEBACK RIDING

ADDRESS: MOTHER SUPERIOR

GIRLS' SCHOOLS

ROSEMONT COLLEGE

ROSEMONT, PA.

Catholic College for the Higher Education of Women conducted by the Religious of the Society of the Holy Child Jesus.

Incorporated under the laws of the State of Pennsylvania with power to confer Degrees in Arts and Science.

For resident and non-resident students. Situated eleven miles from Philadelphia on the Main Line of the Pennsylvania Railroad.

Fully accredited *Junior Year Abroad*

Telephone Bryn Mawr 14

Address REGISTRAR

SETON HILL COLLEGE

Greensburg Pennsylvania

Accredited by

Association of American Universities

Competent Student Guidance

Academic Leadership

A Junior Year Abroad

Honors Courses

Pre-Medicine, Pre-Law, Teacher Training

Degrees in Liberal Arts, Music, Home Economics

Women from 11 foreign countries and 37 American States

IMMACULATA COLLEGE

IMMACULATA, PENNSYLVANIA

Sisters, Servants of the Immaculate Heart of Mary

Fully Accredited

DEGREES:

Arts, Science, Pre-medical, Secretarial, Music, Vocational Home Economics, High School Teacher Certificate.

Swimming-pool, lake, campus, 327 acres, athletics, riding, sports. View-book on request.

40 minutes from Philadelphia

Phone: Malvern 2201 Cable: Marimmac

TRINITY COLLEGE

WASHINGTON, D. C.

A Catholic Institution for the Higher Education of Women

Beautifully located in the Immediate Vicinity of the Catholic University

Incorporated under the Laws of the District of Columbia and empowered by Act of Congress to confer degrees.

Conducted by the

SISTERS OF NOTRE DAME OF NAMUR

For particulars, address

THE REGISTRAR OF THE COLLEGE

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

EDUCATIONAL DIRECTORY

MUSIC SCHOOL

PIUS X SCHOOL OF LITURGICAL MUSIC

Manhattanville College of the Sacred Heart

133rd St. & Convent Ave., New York, N. Y.

Courses Offered

Gregorian Chant—Gregorian Accompaniment—Liturgical Singing—School Music, Tone and Rhythm Series—Organ, Piano, Vocal Lessons—and other branches of Music. Four Year Course leading to the degree of Bachelor of Music.

SUMMER SESSION, JUNE 30th-AUGUST 6th

For further information address secretary.

GIRLS' SCHOOLS

Mount Mary College

for Women

MILWAUKEE, WISCONSIN

Conducted by the School Sisters of Notre Dame

Edward A. Fitzpatrick, Ph. D., LL. D., President

For information address
THE DEAN

CLARKE COLLEGE

DUBUQUE, IOWA

Conducted by the Sisters of Charity, B.V.M.

A standard college of Liberal Arts and Sciences for women. Courses leading to the B.A. and B.S. degrees; courses in music and art; in teacher-training; in home economics; in speech, library science, social service, commerce, journalism, pre-nursing, pre-medics, physical education.

Seven Modern Buildings Sixty-Acre Campus

Catalogue on Request

ROSARY COLLEGE

River Forest, Suburb of Chicago

A Catholic College for Women

Conducted by the Dominican Sisters of Sinsinawa, Wis.
Accredited by the Association of American Universities.
Offers Courses in Modern Gaelic.
Junior Year may be spent abroad in Fribourg, Switzerland.

Mount St. Scholastica College

ATCHISON, KANSAS

A Catholic College for Women

Fifty Miles from Kansas City

Conducted by the Benedictine Sisters

GIRLS' EUROPEAN STUDY

Study in Paris, Travel

in France, Belgium, Italy, England, during holidays. Attend Sorbonne, Catholic University, live with French families. Social life, sports, theatres, operas, concerts, interesting contacts. September in Normandy chateaux.

COLLEGE JUNIORS obtain a year's credits. Graduates or special students may study art, music, drama, philosophy, social science, commerce, as well as French.

Write to Miss Erin Samson

Paris Study Group

McLean, Va.

GIRLS' SCHOOL OF NURSING

SCHOOL OF NURSING

ST. FRANCIS HOSPITAL

POUGHKEEPSIE, N. Y.

Registered by the University of the State of New York. Non-Sectarian.

Course: Three years. Requirement: Four years high school.

Ideally located on Hudson River.

***Apply to* The Director, School of Nursing**

GIRLS' SCHOOLS

COLLEGE OF

NOTRE DAME OF MARYLAND

North Charles Street
BALTIMORE, MARYLAND

An Accredited Catholic Institution for the Higher Education of Women. Conducted by the School Sisters of Notre Dame. Exceptional Advantages.
For Information Address the Registrar.

MOUNT SAINT AGNES JUNIOR COLLEGE and School for Girls

Accredited by Middle States Association of Colleges and Secondary Schools.

Mount Washington, Baltimore, Md.
Conducted by Sisters of Mercy
Catalogues on Application

DUNBARTON COLLEGE

WASHINGTON, D. C.

Conducted by the Sisters of the Holy Cross

Accredited by the Middle States Association of Colleges
Member of the American Association of Junior Colleges
Standard two-year courses in Arts and Sciences
Music, Dramatics, Secretarial Studies
CLASSES: 9 A.M.—3 P.M.

NOTRE DAME COLLEGE of Staten Island

GRYMES HILL, STATEN ISLAND, N. Y.

A Distinctive Liberal Arts College for Young Women

Chartered by the Regents of the University of the State of New York
Ideally and conveniently located—15 minutes from N. Y. and N. J. Ferries and Bridges
Sisters of Congregation de Notre Dame *Phone:* Gibraltar 7-4343

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED